



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



A garner of saints

Allen Banks Hinds

453
N 14
Hinds



Library of the Divinity School.

Bought with money

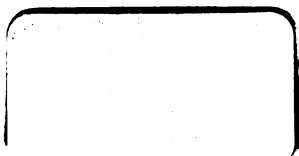
GIVEN BY

THE SOCIETY

FOR PROMOTING

THEOLOGICAL EDUCATION.

Received 23 March 1901.



A GARNER OF SAINTS

O A
GARNER OF SAINTS

BEING A COLLECTION OF THE
LEGENDS AND EMBLEMS
USUALLY REPRESENTED
IN ART

BY
Banks
ALLEN HINDS M.A.



NEW YORK: E. P. DUTTON & CO.

LONDON: J. M. DENT & CO.

1900

MAR 29 1901
Divinity School

All rights reserved

PREFACE

THIS little volume is intended primarily for the use of travellers, and this consideration has governed the treatment of the subject matter as well as the selection of materials. The two principal requirements were readiness of reference and portability. For the sake of the former an alphabetical arrangement has been adopted, while for the latter the lives and legends have been abridged to the smallest possible dimensions without, it is hoped, a sacrifice of clearness or completeness. The stories have lost much of their picturesqueness in the process of abridgment, but greater diffuseness would have rendered necessary a volume at least double the size. The chief difficulty has been in the selection of the saints. There are two ways in which saints occur in art, as single figures, and in the treatment of their legends. A very slight acquaintance with the subject suffices to show the impossibility of dealing with all the figures represented in art in one small book. Mrs Jameson has filled six large volumes on the subject without being in the least diffuse. Moreover, the symbols by which they may be recognised are not invariable, and a proper treatment would require a reference

to the chief variations such as is given to Husenbeth, who has filled a book of considerable size with the attributes alone without any reference to legends. The saints selected are, therefore, those whose legends are most commonly represented in fresco or stained glass, with others who have been dealt with by famous masters. All matters covered by the Bible narrative have been omitted, as they are supposed to be generally known, but stories from the Apocrypha, which are less familiar, have been inserted. The feast day of each saint follows at the end of the life, and then there are short notes of the Attributes, Representations, and Authorities. As already noted, the attributes must not be considered invariable, and they can only be used as a help. This part of the subject has already been quite adequately treated by Husenbeth in the book referred to above. The representations given are in nearly every case treatments of the legends, and only in a few instances do they refer to single figures. These again are only to serve as a guide, and must not be considered even as an approach to an exhaustive list. For readiness of reference an index has been compiled containing the names of the artists thus referred to and the places where their works may be found, together with a few other references likely to prove useful. In the use of authorities the writer has first made a list of the legends represented, and then written the account from the sources where the necessary information could most readily be

obtained, and these sources are those given under the heading Authorities. No writer on this subject could fail to make considerable use of Mrs Jameson's work, and the frequent references to her books in the present volume will indicate the debt of the author to her. He has used them chiefly to supply the gaps in his knowledge of the representations of legends treated in art. Wherever possible, the legends themselves have been written from the oldest sources, or failing these, from Cahier's monumental work. The principal mediæval legendary is the *Legenda Aurea*, written in the thirteenth century by Jacobus a Voragine, and it has undoubtedly been largely used by artists. Supplementary to this is the *Catalogus Sanctorum* by Peter de Natalibus, covering almost the same ground but written in a more succinct style, and therefore more suitable to the author's requirements. The number of books referred to in the text is a large one, but of course it does not represent a half or a third of the works consulted by the writer. Such labour as this little book has involved will, however, be amply repaid if it proves useful to travellers and supplies a want which the writer has often heard expressed, but which, so far as he is aware, nothing exists to satisfy. A knowledge of the subject which an artist has represented should enable a traveller to appreciate what he sees, far better than pages of description. Rows of pictures, otherwise meaningless, acquire a new interest

when the story they represent is made known. Of the legends themselves, they belong to many periods, but taken as a whole they may be said to represent the ideas and aspirations of mediæval Christianity. When the vast majority of men could neither read nor write, the churches they frequented contained in their storied walls and windows the body of their religious teaching in perhaps its most vivid form. This is an oft-treated subject and one into which it is unnecessary to enter here. If this volume serves to create new interest in the minds of those devoted to art, it will have fully answered its purpose.

LONDON, 1900.



LIST OF ILLUSTRATIONS

	PAGE
THE SCOURGE OF ST AMBROSE	4
ST ANTHONY THE ABBOT	11
THE PINCERS AND TOOTH OF ST APOLLONIA .	17
ST AUGUSTINE IN THE HABIT OF HIS ORDER .	20
THE CHALICE AND HOST OF ST BARBARA .	23
THE KNIFE OF ST BARTHOLOMEW . . .	25
ST BENEDICT—THE BLACK HABIT . . .	29
ST BENEDICT—THE WHITE HABIT . . .	33
THE TABLET OF ST BERNARDINO . . .	37
A DOMINICAN FRIAR	71
A FRANCISCAN FRIAR	89
ST GILES	105
THE STAFF, WALLET, AND ESCALLOP SHELL OF ST JAMES	123
THE CUP AND SERPENT OF ST JOHN . . .	131
ST JOHN GUALBERT	135
THE DEACON'S HABIT	157
THE VASE OF ST MARY MAGDALENE . . .	181
THE THREE CROWNS OF ST PHILIP BENIZZI .	211
ST ROCH	221
THE BUILDER'S RULE OF ST THOMAS . . .	245
THE SUN OF ST THOMAS AQUINAS . . .	247
A CHASUBLE	249



A GARNER OF SAINTS

A

ST AGATHA: Born at Catana in Sicily, of an illustrious family, she dedicated herself to God in her earliest years. As she grew in grace and beauty, the Roman consul Quintian became inflamed with a passion for her and seized upon a decree of the Emperor Decius against the Christians as a means of gaining power over her. But her resolution remained steadfast and her faith firm against his threats and attacks, so that at length he sent her to a place of ill-fame, where she resisted with success all attempts against her virtue. Brought once again before Quintian, she steadily refused to sacrifice to idols, though beaten, imprisoned and racked. At length he caused her breasts to be wrenched and then cut off, Agatha exclaiming, "Base and cruel tyrant, are you not ashamed to cut off from a woman what you have sucked in your mother." She was then sent back to prison and all medical aid refused her. But at midnight a venerable man came to her, preceded by a boy carrying a light, and bringing various medicines, and he offered to cure her, but she refused his aid. And he said, "Be not abashed for I am a Christian," and she replied, "Why should I be, for you are old and I am so cruelly lacerated that no one could desire me." And as she protested that Christ would heal her if He thought good, the

A

old man declared himself to be St Peter, who had been sent to cure her wounds. Thus saying, he vanished, and Agatha found herself completely restored and her breasts whole. Her custodians, terrified by the blinding light, left the prison doors open and requested her to make good her escape, but she refused, declaring that she would not lose the crown prepared for her. After four days she was again brought before the consul, who perceiving his previous efforts to have been unavailing, ordered her to be drawn over sharp sherds and live coals to be placed on her bosom. The execution of this order was followed by an earthquake in which two of those present were crushed, and as the people cried out upon Quintian as the cause of this disaster, he sent Agatha back to prison, where, having prayed the Lord to receive her soul, she expired in the year 251. 5th Feb.

Attributes: Breasts, and usually carries pincers. Sometimes wearing a crown of flowers.

Representation: St Gimignano, the Hall of Justice, by Lippo Memmi; Florence, Pitti Palace, painting by Sebastiano del Pimbo.

Authorities: Legenda Aurea; Peter de Natalibus.

ST AGNES: Virgin and martyr, born at Rome of a rich and noble family, by whom she was brought up in piety. Inspired by her beauty the son of the prefect fell in love with her and offered her rich presents, but she rejected his advances, declaring that she already had another spouse who had shown her treasures that none could count. The youth fell sick of love and his father remonstrated with Agnes, and at length, on inquiring what was the name

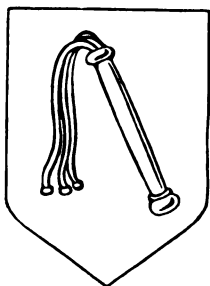
of her spouse, discovered that she was speaking of Jesus Christ. The prefect, after cajoling her in vain, commanded her to sacrifice to the goddess Vesta, and on her refusal caused her to be stripped and taken to a house of ill-fame. But the Lord caused her hair to become so thick that it covered her better than her garments had done. At the house of shame she was greeted by an angel, who filled the place with light and brought her garments of shining whiteness. Then the prefect's son and other youths repaired to the house for their evil purposes, but they were terrified at what they saw. Her lover, however, calling his companions cowards rushed towards her, but was immediately strangled by a devil. Aroused by the shouts of the youths, the prefect hurried to the place, and finding his son dead was overwhelmed with grief and asked Agnes to explain the cause of the disaster, protesting that should she raise the youth to life, he would believe. By means of her tearful intercession the youth was restored by an angel and loudly professed his faith in Jesus Christ. At this the priests raised a tumult against Agnes, and though the prefect endeavoured to save her, he was unable to do so and delivered her over to his vicar. The latter caused her to be thrown into the fire, but the flames separated and left her uninjured, while as she prayed the fire was suddenly extinguished. Then Aspasius the vicar caused a sword to be plunged into her throat, and thus she perished in the year 305. Her relations who carried her body to burial narrowly escaped being stoned by the infuriated mob of pagans. 21st Jan.

Attribute : Lamb, usually carried in the arms.

Representations : Venice, church of St Maria dell' Orto ; London, British Museum, a cup in the gem room.

Authorities : Legenda Aurea ; Peter de Natalibus.

ST AMBROSE (*Ital.* Ambrogio) : Born about 340, son of the prefect of the prætorium of Gaul. It is related that while still a child he was sleeping with his mouth open, when a swarm of bees settled on



The Scourge of St Ambrose

his head and flew in and out of his mouth. He first studied at Rome, whither his mother had repaired at his father's death, and as a lawyer won golden opinions by the force of his eloquence. His reputation speedily procured him the post of governor of Liguria and Æmilia. Proceeding to Milan where discords had broken out on the death of the last bishop, an Arian, he exhorted the

people to choose a successor wisely, and during the discourse a boy proclaimed Ambrose as bishop. The cry was immediately taken up universally, but Ambrose used all manner of stratagems to avoid the honour and succeeded in getting away from the city, but he lost his way and was found at the gates. A further attempt proving futile, he was consecrated on 7th December 374. In the exercise of the duties of his office, he endured much opposition from the Empress Justina, who was an Arian. However, he persisted undaunted, and was most successful in all his efforts. One day an unbeliever

hearing him preach saw an angel speaking in the bishop's ear and was immediately converted. A man who wished to kill him at night had his arm withered as he was raising his sword. It happened that the Emperor Theodosius ordered the Thessalonians to be exterminated because in a riot they had stoned his judges. When he came to Milan after this event Ambrose forbade him to enter the church. Threats proved unavailing, the emperor and all his train were obliged to retire, and they remained under an interdict for eight months. At length the emperor submitted and did public penance. After this he wished to enter the chancel on Easter day to take the communion, but was repelled by the bishop, who said that it was reserved for the clerks and that the purple made emperors but not priests. Ambrose foresaw his own death, and announced it to his friends. One night Honorius, Bishop of Vercelli, who was expecting his death, heard a voice which called three times, "Arise, for the time of departure is at hand." Accordingly he arose and arrived in time to administer the last sacrament to Ambrose, expanding his arms in the shape of the cross. His death occurred in 497 at the age of 56. He was a fierce and unrelenting opponent of the Arians, and hence the symbol of the triple scourge. Among the stories related of him are the following: Once while celebrating mass he fell into a trance and saw the obsequies of St Martin of Tours, and was roused by the sacristan. He went to the prefect Macedonius to entreat mercy for a persecuted wretch, but found the doors were shut against him and cried out against the prefect, "Thou also

shalt fly to the church for refuge and shalt not enter." This actually happened some time after, for the prefect being driven to fly for sanctuary could not find the way into the church, although the doors were open, so that he fell into the hands of his pursuers and perished miserably. Among several miracles recorded of Ambrose is one in which he cast a devil out of a widow's son; shortly after the boy suddenly died, and on the mother sending for Ambrose, he restored the child to life. He it was who discovered the relics of SS. Gervase and Prothase (*q.v.*). 7th Dec.

Attributes: Archbishop's habit, and carries a triple scourge emblematic of his severities against the Arians, while a beehive is frequently placed beside him.

Representations: Milan, St Ambrogio; Vienna, Belvedere Gallery, by Rubens; Florence, St Croce; Antwerp Gallery, by Fra Angelico; London, National Gallery, painting by Van Dyck.

Authorities: Peter de Natalibus; Butler, *Lives of the Saints*; Jameson, *Sacred and Legendary Art*.

ST ANDREW THE APOSTLE: After the ascension of Christ he went to preach the gospel in Scythia and then proceeded to Margundia, whither he was sent to Matthew, whose eyes had been put out, and whose sight he restored. The people enraged at Matthew's escape, seized Andrew and would have killed him, but they were converted upon his praying for them. He then departed for Achaia, and at the town of Nicæa he was implored to free the

inhabitants from seven devils who killed all who passed outside the town. He effected this and the people were converted, but as he proceeded on his journey he was met by a funeral procession outside a town. On enquiring the circumstances, he was informed that it was a young man and that seven dogs had come and strangled him in his bed. Andrew wept and said, "Lord, I know that these are the seven devils whom I drove from Nicæa," he then knelt and prayed and the young man rose and followed him. During his stay in Achaia, Andrew converted many, and among others, the wife of the proconsul Ægeas. When the latter heard this, he came to Patras to force the Christians to sacrifice to idols. On his arrival, Andrew went to confront him and engaged in a controversy with him upon matters of the Faith. The proconsul commanded him to sacrifice, and on his refusal, caused him to be beaten and then bound to the cross. On seeing the instrument of his punishment, Andrew saluted it and went joyfully to his death. He lived for two days and preached to 20,000 men. The crowd threatened Ægeas with death and he wished to release the apostle, but the arms of those who went to detach him were paralysed. Suddenly he was surrounded by a heavenly radiance so that no one could look at him, and encircled by this unearthly light his soul ascended to heaven. 30th Nov.

Attribute : X shaped cross.

Representation : Venice, S. Marco.

Authority : *Legenda Aurea*.

ST ANSANO: At the age of eight he fled to a church and asked for baptism. The priest, who had received a vision in the night warning him of what was to happen, joyfully consented, and they went to a secret place where a heavenly light shone with a pleasant odour, while a fountain of water welled up. After the ceremony had been performed the boy returned to his father's house. When the persecutions were raging against the Christians, Ansano went to seek a woman named Maxima who had been baptized with him, and they went together to the Emperors Diocletian and Maximian, saying that they were Christians. On the way they restored the sight of a blind man. Being denounced to the emperors before their arrival they were dragged before them, and when they refused to sacrifice they were cast into prison. Here a voice came to them exhorting them to rejoice in the Lord, and they knelt and prayed, after which they sang psalms. While they slept an angel came to them in a dream exhorting them to be of good courage. The next day they were brought before the emperors once more, and proving firm in their faith, Maxima was beaten to death, while Ansano was sent back to prison. But he escaped to Bagni Regense, where the Lord appeared to him. After two months he returned to Siena, working many miracles. Here he was again taken and condemned to death. They made a great fire, laid him upon it, and then threw wax, lead, resin and oil over him, but no sooner was he on the fire than it went out completely. Upon seeing this the judge commanded that he should be beheaded, and, being taken to a place near the banks of the Arbia, he suffered death.

On the spot where the head fell a fountain welled up. 1st Dec.

Attributes : Palm with a cluster of dates ; standard of the Cross.

Representations : Siena, Duomo ; Siena Palazzo pubblico, painting by Lorenzo Vecchietta.

Authority : Razzi, Santi e Beati Toscani.

ST ANTHONY THE HERMIT: Usually called Anthony the Abbot. Born in 251, near Heraclea, in Upper Egypt, of rich and noble parents. At the age of twenty he sold all his goods and gave them to the poor, reserving only what was necessary for his own subsistence and that of his sister. He then retired to the desert, dividing his time between prayer, manual labour and reading. He also went to visit every recluse of whom he heard, and learning by a vision that there was a holier man than himself, he went to search for him through the woods. After meeting a centaur and a satyr, he was led by a wolf to the cell of the hermit Paul. The latter refused at first to receive him, and closed his door, but Anthony declared that he would never depart, but would remain there until he died, if need were. At length Paul relented, and when he had opened the door they embraced and became fast friends. At their first meal a raven brought a supply for each, and Paul explained that he had been nourished in this manner from the first. Their humility was so great that they disputed as to who should break bread first. After a while Anthony went out, and on his return he saw the angels taking his companion's soul to heaven. On entering the cell he found Paul dead, but still on his knees as if at prayer. He had no

means of burying the holy man, but two lions came to the spot, dug a grave, and then returned to the forest. Left to himself, Anthony was subjected to a series of violent assaults by the devil, who beat him and appeared to him in various forms of animals and human beings to tear him and tempt him in various ways. At length Christ appeared to him in glory, and drove away the devils. "Why did you not come before to help me and to heal my wounds?" cried Anthony. "I was there," answered the Christ, "but I waited to see your resistance; you have fought well, and I will give you great renown through all the world." Anthony was so zealous that when the Emperor Maximian persecuted the Christians, he followed the martyrs in the hope of sharing their fate, and was vexed when he escaped. He died in the arms of his disciples at the age of 105 in the year 356. 17th Jan.

Attributes: Dressed as a hermit, with crutch and bell and a T on his clothes; frequently represented with a hog beside him; also with demons.

Representations: Pisa, Campo Santo; Florence, S. Croce; Madrid, Prado Gallery, by Velasquez.

Authority: *Legenda Aurea*.

ST ANTHONY of Padua: Born at Lisbon in 1195, his baptismal name being Ferdinand, and after a religious education he entered the order of St Augustine. He was early sent to Coimbra, and coming under the influence of the Franciscans, he joined that order in 1220, taking the name of Anthony. Obtaining permission from his superiors to go and preach to the Moors, he set out on this mission, but he was thrown on the shores of Sicily



St Anthony the Abbot

by a tempest. From there he proceeded to a chapter general of his order at Assisi, and after its conclusion he followed a brother of his order to a hermitage, where he served as almoner and did menial work in the kitchen. However, on being called upon to deliver an address by some young clerks who had recently been consecrated, he astonished all by his eloquence. From this time he was continuously employed in preaching, and he went through the towns of Northern Italy; and in addition to this, by order of St Francis, he professed theology at Montpellier, Bologna and Padua. His sermons created such a stir that in the places where he preached men abandoned their occupations to go and hear him. At one place a woman, who heard of his arrival, was filled with joy, and in her haste put her child into a pot of boiling water instead of into its cradle. At the conclusion of the sermon her neighbours asked her where the child was; fearing misfortune she ran home and found the cradle empty, but in the pot the infant was playing and laughing quite unharmed. Anthony's efforts were largely directed against the heretics, and the Albigensian doctors, who feared his eloquence, did not venture to appear before him. At Toulouse there was an influential heretic named Guiald, who one day disputed with the saint on religious matters, but though very learned he was beaten in the argument. He then said, "I have a mule which I will keep without food for three days. Bring the host here, and I will then offer him some hay; if he turns away from the hay to you, I will recognise the superiority of your religion." The saint agreed, and on the appointed day he took out the host, and,

going before the mule, said, "In the name of thy Creator, whom I bear in my hands, I command thee to adore him with humility." Immediately the mule knelt down and put its head at Anthony's feet, to the confusion of the Albigenses. His efforts against these and other unbelievers earned him the title of the "Hammer of the Heretics." On one occasion he visited the Lord of Chateaufort, who had recently returned from a crusade. His intense spirituality so struck all who met him that after he had retired for the night his host approached the room which he was occupying, and looking in beheld the young monk in the middle of the cold pavement, his head encircled with gold, and holding in his arms a child of wondrous beauty, at whom he was gazing in transport, whilst the child encircled his neck with its arms and patted his cheek. The host was filled with awe and wonder, for he realised that he was looking upon the Infant Jesus. After a chapter of his order at Arles Anthony was appointed superior of the convent at Limoges. At the time of his arrival at the house there was a young novice who was discouraged and desired to quit the order. The saint called for him breathed upon him, and said, "Receive the Holy Spirit." The youth immediately fell as one dead; the friars came running in as Anthony raised him. The youth then began to narrate his experiences and ecstasies, but Anthony commanded him to speak no more of the grace accorded to him. This novice afterwards became an example of piety. At Rimini, finding that the heretics there would not listen to his preaching, Anthony went down to the sea and preached to the fishes, and great shoals came to hear him, holding their heads out of the water. The

people flocked to the place to see the marvel, and many heretics threw themselves at Anthony's feet and believed. Arrived at Padua the saint aroused the greatest enthusiasm and religious fervour. But the whole district was terrorised by the cruel Ezzelino da Romano, tyrant of the Trevisan March. Anthony went to beard the tyrant at Verona, and denounced his cruelties to his face. Everyone expected that Ezzelino would order him to be put to death, but to the astonishment of all the tyrant was touched, threw himself at the feet of the saint and confessed his sins. On rising again he turned to the stupefied bystanders and said, "Do not wonder ; as this holy man was speaking I saw the divine light proceed from his face, and I believed myself cast into the lowest depths of hell." From Padua Anthony went to Ferrara, and while there he was besought by a woman to clear her innocence. She was accused of a great crime, and though innocent she was the victim of an intrigue which the magistrates could not expose. The saint noticed that she bore a sucking child on her arm, and he commanded the infant to speak, and before an immense crowd the baby proclaimed its mother's innocence. Preaching one day at Florence at the funeral of a notorious usurer, he took for his text, "For where the treasure is there will the heart be also." In his discourse he exclaimed, "Open this man's coffers and you will find his heart." The relatives and friends of the dead man accordingly went to his treasure-chest and found his heart there amidst the gold, and on opening the body they found that his heart was gone. Returned to Padua Anthony was visited by a citizen named Leonard, who confessed that he had kicked his

mother so violently as to knock her down. The saint was seized with horror, and exclaimed that the guilty foot deserved to be cut off. The simple man taking this literally entered his house and actually cut the foot off. Leonard's mother flew to the saint and accused him of causing her son's death. The holy man at once went to the place, took the severed foot, placed it against the leg, and with the sign of the cross made it perfectly whole again. Towards the close of his life Anthony vigorously attacked Brother Elias, general of the Franciscans, who had introduced abuses into the order, but his protests were in vain, and he retired into solitude, by the Pope's permission. He recognised the approach of his end, and though he had earnestly desired the crown of martyrdom, he expired peacefully at Arcella at the age of thirty-six in 1231. The people ran through the streets crying, "The Saint is dead." A soldier who heard it and who refused to believe in the miracles, exclaimed at the table of the hotel where he was seated that he would throw to the ground the glass cup which he had in his hand, and if the saint prevented it being broken, he would believe. He threw the cup with all his force on to the stone floor, but it remained absolutely intact, and some say that it dented the floor. The relics of the saint were translated to the Church of the Santo at Padua; thirty-two years after his death, in the presence of Cardinal Bonaventura and of Jacopo di Carrara, Prince of Padua, the saint's tongue was found entire.

Among numerous other miracles Anthony raised to life and strength a noble lady of Padua who had been stabbed by her husband, a valiant officer, in a fit of jealousy, the officer having in his repentance had

recourse to the saint. At another time he caused a dead youth to speak and exonerate an old man arrested for having assassinated him, as he had been the victim of a feud. A young maiden who had been drowned was restored by his prayers. After Anthony's death he appeared in a vision to Luca Belludi and comforted him in his sorrow under the tyranny of Ezzelino da Romano by an assurance of the tyrant's speedy death. 13th June.

Attributes : Franciscan habit. Holds infant Christ in arms or on book. Flame of fire in the hand or on the breast. Book and lily. Kneeling ass.

Representations : Padua, Scuola del Santo, frescoes by Titian and others ; Padua, S. Antonio, bas reliefs by Donatello ; Rouen Church of St Vincent, in the windows.

Authorities : At, St Antoine de Padoue ; Jameson, Sacred and Legendary Art.

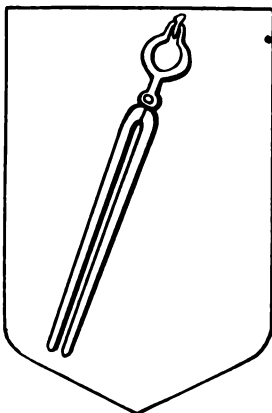
ST APOLLONIA : Virgin and martyr of Alexandria. Her parents were childless, and one day there passed through the city three pilgrims begging alms in the name of Christ and His mother. The parents were astonished at the manner of begging, and interrogated the pilgrims, who preached to them the merits of Christ and the Virgin. The wife then asked them if the Virgin would grant her prayer and give her a child, and they answered, without doubt. In due course a daughter was born to them, whom they called Apollonia. She grew up in grace and beauty, and longed to be baptised. Accordingly she went to St Leonine, the disciple of St Anthony, who performed the office, and suddenly there appeared an angel holding a garment of shining whiteness, which

he threw over her, saying, "This is Apollonia, the servant of Jesus ; go now to Alexandria and preach the faith of Christ." Accordingly she went to preach, and spoke with such eloquence that many were converted. But others ran to complain to her father and accuse her of breaking the law. Her father delivered her to the heathen governor, who commanded her to worship the idol of the city, but she, making the sign of the cross, commanded the demon who dwelt there to depart, and he with a loud cry broke the statue and fled, calling out, "The holy virgin Apollonia drives me forth." Then the magistrate commanded her to be bound, and all her teeth were pulled out one by one. After this a fire was kindled, and they threatened to throw her into it if she would not utter some impious words, but she, taking a moment to reflect, broke loose from her persecutors and flung herself into the flames, and thus perished, in the year 249. 9th Feb.

Attributes : Pair of pincers holding tooth.

Representation : Florence Accademia, by Francesco Granacci.

Authorities : Jameson, Sacred and Legendary Art ; Peter de Natalibus.



The pincers and tooth of
St Apollonia

APOSTLES, THE TWELVE : In the Last Supper of Leonardo they occur in the following order, beginning from the left hand : Bartholomew, James the Less, Andrew, Peter, Judas, John, Thomas, James the Elder, Philip, Matthew, Jude and Simon. Thaddeus is identified with Jude. Their usual attributes are—

Peter, the keys or a fish.	Philip, staff surmounted by cross.
Andrew, X-shaped cross.	
James the Elder, the pilgrim's staff.	Bartholomew, large knife.
John, chalice with serpent.	Simon, a saw.
Thaddeus, halbert or lance.	
Thomas, builder's rule.	
James the Less, a club.	Matthias, a lance.
	Matthew, a purse.

Paul is not infrequently inserted in groups of the apostles, his emblem being the sword.

The legends of each of the apostles will be found under their names.

ARCHANGELS : Seven in number. Michael, Gabriel, Raphael, Uriel, Chamuel, Japhiel and Zadkiel. The first three are the only ones who possess any importance in art. They occur together in a picture attributed to Botticelli in the Academy at Florence, where they are accompanying Tobias. Their legends and attributes are given under their names.

ARMOUR.—Complete suits of mail are worn by Saints Demetrius, George, Maurice, Michael the Archangel, and William, though they usually possess other distinguishing marks. St Eustace is dressed in the armour of a Roman soldier.

ARROW, figure holding. Usually St Ursula, but sometimes St Christina; the former may be distinguished by her crown; the latter also generally carries two arrows.

ARROW IN BODY. St Sebastian, who is usually transfixed by a number.

ARROW IN HAND. St Giles, who is represented sheltering a hind.

ASS KNEELING. St Anthony of Padua.

ST ATHANASIUS: Greek Father and doctor of the Church, was born at Alexandria in 296. He made remarkable progress with his studies, especially of law. He passed some time in the desert with St Anthony, and on his return to Alexandria was made deacon, and soon after, in 326, patriarch. He chiefly distinguished himself by his zeal against the Arians in spite of the assistance which they received in high places. On the accession of Julian the Apostate Athanasius returned to the desert, but proceeded to Alexandria on the death of the emperor. During the latter part of his life he was left in tranquillity in spite of the machinations of his enemies, and he died on 2nd May 373 at the age of seventy. He was the author of numerous works, and wrote the life of his teacher St Anthony, but he is perhaps best known as the author of the Athanasian creed. 2nd May.

Attributes: Habit of bishop of Greek Church, sometimes carries a triangle symbolic of the Trinity.

Representation: Venice, S. Marco.

Authority: Petin, Dict. Hagiographique *apud* Migne, Patrologia.

ST AUGUSTINE : Doctor of the Church. The son of Patricius and Monica, born at Tagasta in Numidia on 13th November 354. In his youth, in spite of the Christian training given him by his mother, he devoted himself to pleasure and dissipation. Being a youth of brilliant parts he made great progress in law, to which he directed his studies, but he was plunged in the errors of Manichæism, when the death of a friend arrested him in full career, and induced him to consider his ways. At the age of twenty-nine he proceeded to Rome, and, after surviving a serious illness, became very successful as a teacher of rhetoric, so that he was sent to teach at Milan. There he was converted by the preaching of St Ambrose, and was soon after baptized in the presence of his mother Monica. In the course of a short time he became a priest, and was then made Bishop of Hippo, near Carthage. His episcopate was distinguished by many acts of piety and humility, and it is related that on one occasion he washed the feet of his Divine Master in the guise of a pilgrim. He died in 430, while Hippo was being besieged by the Vandals. He was the author of many works, the most notable being the "Confessions" and the "City of God." He relates of himself that when he was writing on the Trinity, he wandered on the seashore lost in thought, and looking up he saw a child who had dug a hole in the sand and appeared to be bringing water from the sea to fill it. Augustine asked the boy what he was doing. "I am going to empty the sea into my hole," was the reply. "Impossible," exclaimed Augustine. "Not more impossible," said the child, "than for thee, O Augustine, to explain the mystery upon which thou art now



St Augustine in the habit of his Order

meditating." After his death it is related that he and St Stephen miraculously came down from heaven to lay the Count of Orgaz in his tomb in the presence of Christ, the Virgin and the Court of Heaven, because the Count had repaired a church in his lifetime. 28th August.

Attributes : Habited as a bishop, with a flaming heart, or holding a heart transfixed by an arrow. Usually holds a book in his hand, sometimes inscribed with the name of one of his works, or a pen.

Representations : Florence, Ognissanti, by Botticelli ; S. Gimignano, Church of S. Sebastiano ; Bruges, Church of St Sauveur ; London, National Gallery by Garofalo.

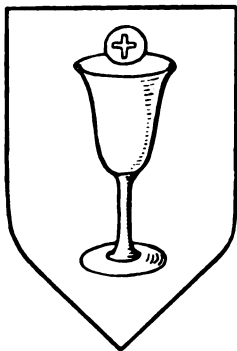
Authority : Jameson, Sacred and Legendary Art.
 AXE : St Donato, rarely for St Matthias.

B

BALLS, three golden on a book : St Nicholas of Bari. Sometimes the balls are worked into the crozier, or lie at the bishop's feet, as in the Madonna Ansidei in the National Gallery. They are supposed to stand for the three bags of money which he gave to the daughters of the needy nobleman.

ST BARBARA (*French* Barbe) : The daughter of a Pagan noble named Dioscorus, who lived at Nicomedia in the time of the Emperor Maximian. Dioscorus built a lofty tower in which he put his lovely daughter, so that no one should see her, and although many desired her in marriage, she refused

them all, being inspired by the spirit of Christianity. In the bath constructed in the tower Dioscorus ordered two windows to be made, but Barbara caused a third to be pierced; and when she went to the bath she made the sign of the Cross with her finger, and it immediately appeared as if it had been graven in the marble. Descending into the water she prayed and baptized herself, and when she came out she spat in the faces of the false idols. When her father returned and asked why she had made three windows, she replied that there are three lights which illuminate the world, the Father, the Son, and the Holy Spirit. Hearing this her father drew his sword and pursued her, but she prayed to God, the walls opened, and she was carried to a mountain where two shepherds were grazing their sheep. When the father came there he asked the shepherds if they had seen his daughter, and one denied with an oath, hoping to save her, but the other pointed her out with his finger, and immediately he and his sheep were turned into stones. Meanwhile Dioscorus dragged his daughter by the hair before the prætor. Here she declared that the idols were nothing but demons, so that the prætor ordered her to be stripped and lashed with thongs. He then sent her to prison, where Christ appeared to her and exhorted



The Chalice and Host of
St Barbara

her to be of good courage. Brought before the proconsul the following morning, she persisted in her faith, so that he ordered flaming torches to be applied to her sides, had her breasts cut off, and caused her to be dragged naked through the city. But as she was being led she prayed, and an angel appeared, who clothed her in a white garment and healed her breasts and wounds. Then the proconsul commanded that she should be beheaded, but her father carried her off to the mountain where he had first taken her, and cut off her head with his own hand. No sooner had he accomplished this impious act than fire from heaven consumed him. The body of Barbara was buried by a Christian of Nicomedia named Valentinianus. She is the patroness of gunners. 4th Dec.

Attributes : Most frequently carries or stands beside a tower with three windows, though the number of these is not invariable. Sometimes holds a cup with the host, or stands beside a piece of artillery.

Representations : Rome, the Vatican, by Pinturicchio ; Malines, Church of Notre Dame ; Venice, Church of St Maria Formosa, by Palma Vecchio.

Authorities : Peter de Natalibus ; Legenda Aurea.

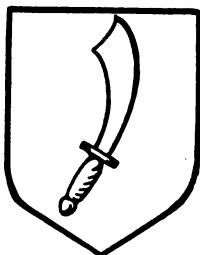
ST BARNABAS : The apostle, a native of Cyprus. Reputed to have been one of the seventy-two disciples. When at Iconium with Mark, Christ appeared to him and foretold his martyrdom. He parted from Paul with great weeping, knowing that he should never see him again, and then proceeded to Cyprus, where he converted many and healed the

sick by laying the Gospel of St Matthew upon them. One day at the heathen temple, witnessing the barbarous rites of worship, Barnabas cursed the place, and immediately it fell and crushed many, the rest being converted. But he was apprehended by the Jews; and as they heard that Eusebius, a man of the race of Nero, was coming to the place, and fearing lest he should take the apostle out of their hands, they dragged him by the neck outside the city and there burned him. They wished to throw the ashes into the sea, but John and two others took possession of them and secretly buried them. 11th June.

Attributes: Usually a grey-bearded man simply holding a book (? the Gospel of St Matthew). Sometimes with flames or a stake.

Authority: Peter de Natalibus.

ST BARTHOLOMEW: The apostle, identified with Nathaniel, and nephew of the king of Syria. After the Ascension he first went to Lyconia and then to Lower India. In a temple of Ash-taroth he silenced by his presence the demon who inhabited the idol, he then cast a demon out of a man and cured the king's daughter who was a lunatic. The king wished to honour and reward him, but he could not be found. He drove out the demon who inhabited the powerful idol of the country, and the king and all the people were baptized. Then the priests went to the king's



The Knife of
St Bartholomew

brother Astyages, also a king, to stir him up against the apostle. Astyages sent 1000 men to seize Bartholomew, and was interrogating him, when news came that the idol Balach had fallen and was dashed to pieces. The king ordered the apostle to be beaten and then stretched on a cross and flayed. Although without his skin Bartholomew continued to live, and preached so that many were converted. On the following day the king ordered him to be beheaded. When the Saracens invaded Sicily they dispersed the apostle's bones, but he appeared in a vision to a monk, showing him where the bones might be found, and the monk caused the relics to be taken to Benevento.

24th Aug.

Attribute : a large knife.

Representations : Prato Cathedral, by Giovanni da Milano ; Florence, Pitti Gallery, by Fra Bartolomoe.

Authority : Peter de Natalibus.

ST BASIL THE GREAT : Greek Father of the Church. Born at Cæsarea in Cappadocia in 329. He was educated by his grandmother and studied first at Constantinople and then at Athens. After spending some time in the desert among the hermits he was ordained priest, and in 370 was created Bishop of Cæsarea. As a bishop he observed the same austere life and contended against the Arians. This led him into opposition with the Emperor Valens, who was an Arian and who on one occasion insisted that Basil should perform the rites in the church of Cæsarea according to the Arian fashion. Basil refused, and the Emperor resolved to come in state

to the church on the feast of Epiphany, to intimidate the bishop. Basil took no notice of him, he and his clergy remaining engrossed in the service. The emperor advanced to make his offering, but the clergy refused to take it, and losing his presence of mind Valens trembled and swooned in the sight of the whole congregation. On another occasion when Valens wished to exile the bishop he broke three pens one after the other, and his hand trembled violently so that in a state of great fear he tore up the paper which he had taken. Basil died on 1st January 379. He was the author of many works and numerous letters. 14th June.

Attributes : Habit of a bishop of the Greek Church, a long beard.

Representation : Rome, St Peter's, in mosaic.

Authorities : Jameson, Sacred and Legendary Art ; Douhet, Dict. des Legendes.

ST BAVON : Patron saint of Ghent ; born of a noble family ; his youth was somewhat wild, but after the loss of his wife he became converted by a sermon of St Amand, bishop of Maestricht, threw himself at the feet of the holy man and with tears confessed his sins. On returning to his house he distributed his wealth to the poor, and then received the tonsure from St Amand. Retiring first to the monastery of St Pierre at Ghent he took up the life of a hermit, and lived for some time in the trunk of a hollow tree, until he had made a cell for himself in the forest of Malmedun, near Ghent, where he lived on wild herbs and water. St Herbert the abbot of St Pierre, permitted him to live as a recluse in a new cell which he constructed near the

monastery, and there he ended his days, communicating with no one but God alone. The monks of St Pierre were present at his death, which took place in 657. Sixty noblemen, converted by his example, became penitents and built the church in his honour at Ghent. Among the miracles attributed to him is the restoration of a nobleman's slave who was possessed, and the healing of the legs of a peasant, broken by his chariot; the peasant was employed to bring the materials for the construction of the saint's cell, and though he had freely mocked at the holy man, St Bavon interceded for him. 1st Oct.

Attributes : Usually dressed as a prince in armour with a falcon on the left hand in sign of his rank; also as hermit in a hollow tree; sometimes also he carries a heavy stone in his arms which served him as a pillow in his cell.

Representations : Ghent, church of St Bavon, a picture by Rubens and a statue; London National Gallery, sketch by Rubens.

Authorities : Petin, *Hagiographie*; Cahier, *Caracteristiques des Saints*.

BEEHIVE : St Ambrose; but his usual emblem is the triple scourge.

BEGGAR : St Elizabeth of Hungary.

BELL AND STAFF : St Anthony.

ST BENEDICT (*Ital.* Benedetto; *Fr.* Benoît; *Sp.* Benito): Born at Norcia in Umbria in 480 of distinguished parents. However, when his father took him to Rome to study, the youthful Benedict ran away to the desert. Thither his nurse followed him, as she loved him tenderly. One day she broke a sieve in putting it carelessly upon the table;



St Benedict—the black habit

when Benedict came in and found her weeping, he held the broken fragments together, prayed over them, and made the sieve whole again. Soon after this Benedict escaped from his nurse and lived a life of complete seclusion at Subiaco for three years, his retreat being known only to St Romanus, who ministered to him by letting food down to him. Romanus first made his presence known by a bell, and although the devil broke this, yet he continued to serve the young anchorite. After a while Romanus left, but Benedict was not oppressed by any fear of want. One Easter day a priest was preparing his repast when the Lord appeared to him and told him that Benedict was suffering from hunger. The priest rose, and after much trouble found the saint and said, "Rise and eat for this is Easter day"; so they both blessed God and took the meal together. One day a black bird visited Benedict, but on his making the sign of the cross it flew away. Soon after his heart was much moved at the remembrance of a beautiful woman whom he had seen, and he felt tempted to leave his solitude, but coming to himself he jumped naked into the midst of the thorns and sharp rocks, and from that time he suffered no further from carnal desire. His fame increased to such an extent that a community of monks came to beg him to be their master, and after long hesitation he at length consented. However, they soon repented of their choice on account of the strictness of his rule, and a monk offered him a cup of poisoned wine to drink. As the saint made the sign of the cross over it, according to his custom, the cup broke to atoms. Benedict then arose and left them, recognising that his manners

did not accord with theirs, and retired once more into solitude. Benedict's solitude did not endure for long, for his fame drew crowds to the spot and he erected twelve monasteries. In one of these monasteries there was a monk who, while the others were at prayer, went out to vain and worldly pleasures. Benedict perceived that he was being dragged out by a black child, invisible to the others. The next day after prayers Benedict found the errant monk outside, and struck him with his rod, after which the monk continued attentive and devout. Two children named Maur and Placidus had been brought to the saint at this time by their fathers, with a request that he would bring them up to a saintly life. Three of the monasteries were situated on a steep mountain, where water could only be obtained with great difficulty. The monks came to the saint requesting him to choose another spot, but that night he went to the mountain to pray, with a child, and left three stones to mark the spot. When the friars came again to him he directed them to go and dig at the place where the three stones were, and there they found an abundant supply of water. A man employed to cut wood let the iron of his hatchet fall down a precipice, the saint however came up and held the handle of the hatchet over the abyss and the iron at once rose and joined itself to it. On another occasion Placidus went out of the monastery to draw water, but fell into the stream, and was rapidly carried away. Benedict learned the event by a vision, and calling Maur sent him to rescue his brother monk. Maur ran forward, and walking on the water as if it had been dry land, pulled out Placidus by the hair. A priest

named Florentius, envious of Benedict's reputation, sent him a poisoned loaf as a present. The saint threw it to a raven whom he habitually fed, and ordered the bird to take it to some place where it would do no harm. After a repeated order the raven took the bread and returned at the end of three days for its accustomed pittance. This plan having failed, Florentius endeavoured to corrupt the monks by sending seven naked girls to play and sing in the garden of the monastery. This induced Benedict to change his habitation, whereat Florentius rejoiced, but was crushed to death by the walls of his house falling on him. Maur joyfully ran to tell Benedict the news, but the saint rebuked him, and imposed a penance upon him for showing satisfaction, and refusing to return, proceeded to M. Cassino. Here there was a temple of Apollo, but Benedict consecrated it and converted the people. In order to divert him from his purpose, the devil appeared to him in a horrible form, with fire issuing from his mouth and eyes, but he was undeterred. However, Satan did his utmost to hinder the building of the monastery. One day there was a large stone which the monks failed to move, but on Benedict giving them his blessing, it was taken away and put in its place without difficulty. When the building was already well advanced Benedict perceived the devil, and warned his monks of danger. At that moment a great piece of wall fell, killing a monk. The saint caused the body to be brought to him, and restored him to life. Totila, king of the Goths, wishing to try the saint, sent his squire to him decked out in regal splendour, but when Benedict



St Benedict—the white habit

saw him, he said, "My son, remove that, for it does not belong to you," whereupon the squire was smitten with fear, and fell to the ground. During a famine the friars one day found themselves with only five loaves. The saint chided them for their fears, and promised them abundance for the morrow; when the day came 200 bushels of flour were found at the gate of the monastery without anyone knowing how they came there. A man having a child afflicted with a grave disease of the skin sent him to the saint, who immediately healed him. Benedict's sister, St Scolastica, inhabited a nunnery not far from her brother's house. On one occasion her brother visited her for the purpose of spending the day in religious discourse. As night approached he determined to go, but his sister besought him to stay, and finding him obdurate, she knelt and prayed, and the sky which had been clear, became overcast, and there was such a tempest of thunder and rain, that Benedict was forced to remain until the morning. Not long after Scolastica died, and Benedict saw her soul ascending to heaven in the form of a dove. His own end was approaching, and he announced it to his monks. On the sixth day he caused himself to be carried to the oratory, and took the sacrament, supported by his disciples, and so expired. His death was revealed to two friars, who saw a richly carpeted road lighted with lamps leading from his cell to heaven. A richly clothed man came to ask the meaning of this road, and as they shook their heads, there came a voice, saying, It is the road by which Benedict, the friend of Jesus Christ, has ascended to heaven.

His death took place in the year 543, at the age of sixty-three. 21st March.

Attributes : Wears the habit of the order of St Benedict, which was originally white, but was afterwards changed to black. By him are a raven and a broken sieve.

Representations : Mt. Oliveto, near Siena, frescoes by Luca Signorelli and Sodoma; Florence, S. Miniato by Spinello; London, National Gallery, by Margaritone; Brussels Academy, by Philip de Champaigne; S. Benoit sur Loire.

Authorities : Legenda Aurea; Peter de Natalibus.

BENEDICTINE SAINTS. *See* Habit.

ST BERNARD: born at Fontaine, near Dijon, in 1091. His parents had six sons, who all became monks, and one daughter, who took the veil. Though his mother dedicated all her children to God, she looked upon Bernard as one specially devoted. As he grew up Bernard determined to cure himself of carnal desires, and on one occasion he plunged into ice cold water to conquer temptation, and he afterwards exhibited many proofs of his unassailable chastity. After studying at Paris he entered the monastery of Citeaux. His devotion to the Virgin was always extreme, and on one occasion as he was writing his homilies his health was so feeble that he could scarcely hold the pen, when he received a vision of the Madonna who had come to comfort and restore him by her presence. At the age of twenty-five he was sent by the abbot to establish a new settlement of monks, and this led to the foundation of the abbey of Clairvaux. The abbey soon became famous throughout Christendom

owing to his piety and ability. On one occasion, when his habit fell into the fire, he took it uninjured from the flames. Every morning he read to his monks some passage of Scripture, and addressed them upon it. The task of preaching the second crusade was entrusted to him by Pope Eugenius III., and his eloquence drew thousands to flock to the banner of the cross. His preaching took him to Spire, where he entered the cathedral, accompanied by the Emperor Conrad and a retinue of nobles and prelates, and there he knelt three times as he approached the altar. His sister, who had married a rich man, once came to visit her brothers in the monastery. She arrived in great pomp, and Bernard refused to see her. The other brothers also refused, and bursting into tears, she asked what she should do. Bernard then came with the other brothers, and told her to give up all worldly pomp, and imitate her mother. She returned and completely altered her way of life, and at length by her prayers, overcame her husband's resistance, and entered a nunnery. Worn out by his labours, Bernard retired to his cell, and died in the year 1153, at the age of sixty-two. He wrote a number of theological works, and was at one time engaged in a lively controversy with Abelard. 20th August.

Attributes : Wears the Cistercian habit and carries a cross in his hand, or else a book, papers, or pen and ink-horn. Occasionally a fettered demon lies at his feet.

Representations : Florence, Badia, by Filippino Lippi; Berlin Gallery, by Masaccio; Spire cathedral.

Authority : Jameson, Monastic Orders.

ST BERNARDINO, OF SIENA: Of the noble family of the Albizeschi, born at Massa, in the jurisdiction of Siena, on 8th September 1380. His parents dying in his early childhood he was brought up by an aunt, who encouraged all his acts of piety. At the age of seventeen he entered the brotherhood of the Virgin at Siena, whose purpose was to tend the sick at the hospital of La Scala. Here he practised the most severe austerities, and during an outbreak of the plague exhibited the greatest devotion. In 1404 he assumed the Franciscan habit. His austerities were now redoubled, and though his relations taxed him with dishonouring his family by his abject life, he bore their reproaches with patience. One day as he was prostrate before the crucifix he thought he heard it address him, saying, "My son, if you wish to imitate me, fix yourself naked to your cross and follow me, and doubtless you will find me." The friars sent him to preach, and he did so in all parts of Italy with the greatest success, going about carrying a tablet with I.H.S. inscribed on it. At Milan the duke sought to tempt him with a present of 100 ducats. The saint twice refused the offer, but at length took the money to the debtors' prison and distributed it among the prisoners. He died at Aquila in the year 1444.



The Tablet of St Bernardino

When his body was laid in the church previous to burial, a boy of nine, who was lame, went to pray at the bier and was immediately made whole, and a lame man who did the same was also cured, so that when the report got abroad the blind and lame and halt flocked to the place and were healed. 20th May.

Attributes: Franciscan habit, and holds a tablet or disc with I.H.S. inscribed upon it; occasionally he carries a little green hill composed of three mounds and surmounted by a cross or standard.

Representations: Rome, Ara Celi chapel, frescoes by Pinturicchio; Perugia, sacristy of the Church of S. Francesco, by Pesellino.

Authorities: Razzi, *Vite di Santi e Beati Toscani*, Jameson, *Monastic Orders*.

ST BLAISE (*Ital.* Biagio), Bishop of Sebaste, in Cappadocia. At the time of his election a persecution was raging and he took refuge in a cave and led a hermit's life. The birds brought him food and a great number of beasts gathered there, and would not leave him until they had received his blessing. The sick also gathered there, and went away whole. The huntsmen of Agricolaus the prefect went to the mountain and found the beasts gathered there but could not hurt one of them. When the prefect heard of this he gave orders that Blaise should be taken. The same night Christ appeared to the saint and told him that he must suffer martyrdom. Arrested by the soldiers he was taken before the judge, and on the way healed many sick, and cured a boy in whose throat a fish's bone had stuck, on

being requested to do so by the boy's mother. Refusing to sacrifice, Blaise was beaten with rods and sent back to prison. Here a poor widow came to him saying that a wolf had stolen her only pig, but when the saint prayed for her the wolf brought the pig back. The widow killed the pig and brought it to Blaise to eat, with some bread and a candle. After some days he was again brought before the governor, who ordered his flesh to be torn with iron combs and sent him back to prison. There seven women dried the blood, but they were seized and asked to sacrifice to the gods. Two sons of one of the women were shut up in the same prison with Blaise and he taught them the faith of Christ. Brought out again, a stone was tied round his neck and he was thrown into a lake, but he stood on the water as if it had been dry ground. Sixty soldiers sent to take him were drowned, but he came safely to land. At length he was beheaded together with the two boys. He perished about the year 316. He is the patron saint of wool combers and wool staplers. 3rd May.

Attribute: Comb or rake of iron; bishop's habit.

Representation: Verona, church of St Nazaire.

Authority: Peter de Natalibus.

BOAT: Carried in hand or figure seated in, and crossing river; Julian Hospitator.

ST BONIFACE: Born at Crediton, in Devonshire, about 380, his baptismal name being Winifred. His parents were noble and wealthy, and yielded with reluctance to his desire to become a monk when he entered the Benedictine monastery of Nutsall. He

longed to become a missionary, and at length departed to preach to the Frisians, but his efforts were in vain, because the people were fighting Charles Martel. Returned to the monastery of Nutsall he was elected abbot, but declined the honour, and before long he left England for Rome in order to go and solicit the aid of Pope Gregory II. for the conversion of the Germans. Here he changed his name to Boniface, and having received his commission from the pope proceeded to Thuringia and Bavaria, afterwards going on to Friesland and Saxony, founding monasteries everywhere, and destroying the shrines of idols, on one occasion felling an oak sacred to Thor. In the year 732 the pope sent for Boniface and created him archbishop of Germany, and soon afterwards King Pepin le Bref, whom he had crowned, made him Bishop of Mainz. In his seventy-fourth year Boniface resigned his preferments, and taking once more to his Benedictine habit he crossed the Rhine and went to preach to the Frisians. He went through all the country preaching and baptising. One night he pitched his tent on the banks of a rivulet and awaited the arrival of some of his disciples. But the morning brought instead an angry crowd of pagans. The servants of Boniface drew their swords and offered to fight, but the saint forbade all resistance, and was slaughtered with fifty-two of his adherents in the year 755. The pagans pillaged the tents, but instead of finding treasures they only discovered books and relics, which they dispersed hither and thither, but which were afterwards found and preserved. The remains were carried first to Utrecht, then to Mainz, and finally to Fulda, the principal monastic foundation of

the saint. Among his other foundations were the bishoprics of Eichstadt and Wurzburg. 5th June.

Attributes: Book traversed by a sword. He wears the Benedictine habit or the dress of a bishop.

Representation: Munich, church of St Boniface.

Authorities: Jaffé, Vitæ St Bonifacii; Jameson, Monastic Orders.

BOOK, HOLDING: The common representation of St Barnabas. It is a frequent attribute of all authors, such as Augustine, Bernard, Gregory the Great, Jerome, and the covers are sometimes inscribed with the titles of their best known works.

BOOK, HOLDING LILY AND: Anthony of Padua, Catherine of Siena, Clare.

BOOK, CHRIST CHILD ON: Anthony of Padua.

BOOK, SWORD THROUGH: Boniface.

BOOK, THREE GOLD BALLS ON: Nicholas.

BOX OF OINTMENT: Raphael the archangel; Cosmo and Damian.

BREAD, CARRYING: Elizabeth of Hungary, Genevieve, though this is not the common attribute of either.

BREASTS, THE FEMALE: Agatha, usually carried on a dish.

BROOM: Petronilla.

ST BRUNO: Born at Cologne in the first half of the eleventh century, and after completing his education there and at Paris, and greatly distinguishing himself, he repaired to Rheims, where he became the superintendent of the schools of the diocese and taught theology in the college. While he was thus engaged,

one Raymond, a doctor of theology, a man of great repute for learning and sanctity and an eloquent preacher, was taken ill and died with every external mark of piety. His obsequies were attended by all his friends and acquaintances, including Bruno, but when an attempt was made to raise the bier, the corpse rose up and exclaimed, "By the just judgment of God I am accused." Those present fled in dismay, and at a second attempt the body again rose and cried, "By the just judgment of God I am judged." At a third attempt it again rose and cried, "By the just judgment of God I am condemned," so that none dared to give Raymond Christian burial. This terrible scene made a deep impression upon Bruno, and from that moment he resolved to lead an austere life of solitude. In this resolution he was joined by six friends, and instructed by a dream in which three angels appeared to him, Bruno resolved to visit Bishop Hugh at Grenoble. About the same time, the bishop saw seven stars rising from the ground, which seemed to lead him to the valley of the Chartreuse hard by, where Christ appeared and commanded him to build a church. Bruno and his companions distributed their property to the poor and left Rheims for Grenoble, where the bishop received them gladly and told them of his dream. After some days he took them to the Chartreuse, made over the property of the district to them, built them a church surrounded by seven cells, and gave them a new habit, since known as that of the Carthusian order. They settled here and lived with the utmost austerity in perpetual silence, in prayer and labour, supporting themselves by the transcription of religious books. After this had endured for six years,

Bruno was summoned to Rome by Urban II., who required his assistance. He went with great reluctance, and after many entreaties and refusing the archbishopric of Reggio, he obtained permission to retire to Squillace in Calabria, where he founded the monastery of La Torre. One day Count Roger of Sicily, who was out hunting, found him at his devotions in the forest. The count immediately dismounted out of reverence and knelt before the saint, with whom he subsequently discoursed, but Bruno refused the rich gifts which he offered. Not long afterwards one of Roger's captains, a Greek named Sergius, undertook to slay his master, at the instigation of the prince of Capua, who was warring against the Count. But on the night appointed for the murder Bruno appeared to Roger in a dream, as he slept in his tent, and revealed the treachery; and immediately the Count awoke and his life was saved. Out of gratitude for this service, Roger bestowed many privileges on Bruno and his monastery. During the remainder of his life Bruno dwelt at La Torre, and died there in the odour of sanctity, 1101. 6th Oct.

Attributes : Wears the white Carthusian habit, and carries a death's head.

Representations : Paris, the Louvre by Le Sueur ; St Maria de las Cuevas in Spain by Zurbaran.

Authorities : Lindsay, History of Sacred Art ; Jameson, Monastic Orders.

C

CANDLE, lighted, carried in the hand : Genevieve.

CARDINAL AND LION : Jerome.

CARTHUSIAN HABIT : Bruno.

CATHERINE OF ALEXANDRIA : the only child of Costus, king of Alexandria, and heir to the kingdom at his death, which took place when she was only seventeen, a beautiful maiden, and trained in all the learning of the Gentiles. When sought in marriage by a prince named Maximus, and urged to it by her mother, she refused, declaring she would have no one as a husband who was not her equal in nobility, beauty, wealth, and wisdom. The prince threatened war, and Catherine's mother prevailed upon her to consult a Christian hermit, hoping, as she herself was a Christian, that her daughter would either be persuaded to marry, or else that she would be converted to Christianity. The hermit presented her with a picture of the Virgin and Christ. The beauty and innocence of the face of Jesus greatly moved her, and that night she dreamed that she encountered a company of angels who led her before the Queen of Heaven, who presented her to the Christ, saying, "Lo I have brought you your servant Catherine, who, for your love, has renounced all earthly things"; but the Lord turned away his head, saying, "She is not beautiful enough for me." In the morning she repaired to the hermit for advice, and he thereupon taught her the Christian faith and baptised her. That night she dreamed that the Virgin again appeared to her and presented her to the Christ, who smiled upon her and put a ring on her finger, and

when she awoke in the morning the ring was still there.

About this time the Emperor Maxentius gathered together all the people of Alexandria to sacrifice to the idols, punishing the Christians who refused to do so. On hearing of these things Catherine went down to the temple to meet the emperor, and pleaded for the Christians, disputing questions of the faith with him. The emperor was not able to reply to her arguments, but he directed that she should be taken to the palace and carefully guarded, for he admired her wisdom and beauty. Returning afterwards to the palace he had further argument with her, and she proved from the poets and philosophers that the gods of the Gentiles were vain. The emperor therefore sent for all the rhetoricians and philosophers of neighbouring countries to come to Alexandria. Fifty of them assembled to confront Catherine. But she prayed to God, and being comforted by an angel, boldly met them and proved that the gods were devils, so that they were reduced to silence by her reasoning. When the emperor taunted them with being beaten by a girl, they replied that the Spirit of God spoke by her, and upon this Maxentius commanded that they should be burned alive in the midst of the city. After this the emperor endeavoured to persuade Catherine to sacrifice, offering her the second place in the kingdom, and veneration as a goddess. She indignantly refused, and was thereupon scourged and kept seven days in prison without food. The queen, touched with pity, bribed her gaolers, and they found her shining with wondrous radiance, while angels anointed her wounds. She preached to them and converted them, while two

hundred of the soldiers believed. Christ also refreshed her with celestial food sent to her by a dove, and appeared to her with a multitude of angels and virgins, exhorting her to be of good courage. The emperor again sent for her, and was surprised to find her well and beautiful. On her repeated refusal to sacrifice, he made ready for her four wheels set with saws and iron knives, devised by a prefect for her death and for the intimidation of the Christians. But she prayed to God to destroy this engine for the conversion of the bystanders, and an angel came and broke it to pieces, slaying 4000 Gentiles; but a multitude of bystanders were turned to Christ. Then the queen came down and reproved the emperor; but when he found that she also was a Christian, he caused her to be beheaded, as well as the two hundred converted soldiers. The emperor next called Catherine, and once more ordered her to sacrifice, and on her refusal caused her to be beheaded. As she was led to execution she prayed that Christ would hearken to all who should invoke her in distress, and a voice from Heaven answered that her prayer was granted. As her head was severed milk flowed from her veins instead of blood. Angels came and carried away her body to Mount Sinai where she was buried, and oil flows from her tomb, which has virtue to heal the limbs of the sick. 25th Nov.

Attributes: The wheel, usually with spikes or bosses. She wears a crown in sign of her royal blood. Often represented receiving the ring from the infant Christ.

Representations: Rome, the Vatican, by Pinturicchio and the basilica of S. Clemente; Malines

church of St Catherine; Angers cathedral, stained glass window.

Authorities : Peter de Natalibus; *Legenda Aurea*.

ST CATHERINE OF SIENA: The daughter of a dyer named Jacopo, born at Siena in 1347. At the age of seven she vowed her virginity to God as the result of a vision of the Virgin. At the age of twelve her parents wished to marry her, but she told them her mind. They resisted for a long time and ill used her, but one day her father found her in prayer, with a dove resting on her head, and overcome by this sight he at length gave way, obtaining for her admission into the Dominican order. She at once became noted for her charity to the poor and her devotion to the sick. The devil, however, tempted her in her retreat, appearing to her in various forms, and endeavouring to break down her chastity. In her efforts against the tempter, Christ visibly appeared to console and strengthen her. Her ministrations were bestowed among others on two old women, one suffering from cancer and the other a leper, whom she tended until their death. Meeting two robbers on their way to execution, she entered the cart with them and succeeded in inducing them to a state of repentance and contrition. The nuns of the convent were jealous of her reputation for sanctity and cast doubts on her visions. As she was weeping over these things, Christ appeared to her and offered her the choice between a crown of jewels and a crown of thorns. She took the latter, and pressed it to her head so violently that the blood flowed. On another occasion the Saviour appeared to her and gave her His heart

in exchange for her own, while in another vision she was mystically espoused by Him. But one day as she was praying before the crucifix in the chapel of St Christina at Pisa, she fell into an ecstasy of devotion, receiving the stigmata or imprint of the five wounds of Christ and swooning away.

Pope Gregory XI. charged Raymond of Capua and another Dominican to hear the confessions of those who had been converted by Catherine, but they were so numerous that the sittings lasted night and day. During the plague of 1374 she exhibited the greatest devotion, not only in Siena but also at Pisa, and by her prayers healed many who were stricken. Soon afterwards the Florentines, who had been waging a disastrous war with Gregory XI., asked for her mediation. She accordingly proceeded to Florence where she was joyfully received and obtained full power of arranging peace. At Avignon, where the pope then was, her reception was no less flattering, the pope also giving her full power to arrange the terms of peace. She then took occasion to persuade Gregory to return to Rome and re-establish the seat of the papacy there. The pope had long wished to do so, but had not dared; now, encouraged by the holy virgin, he took the decisive step and abandoned Avignon with his court. On her return to Siena, Catherine resumed her former life of good works. Here she was visited by some doctors of Italy who came to convince her of ignorance or to entrap her, if possible; but they departed in confusion, for they could not help admiring her answers. She had been subjected to a similar experience at Avignon by three prelates who were jealous of her influence with the pope.

The efforts of Catherine to make peace had not proved successful as the Florentines persisted in their rebellion. Accordingly, she once more proceeded to Florence, and in spite of threats and insults at length prevailed upon the Florentines to make peace in 1378. The great schism which followed in the church by the election of two rival popes caused her the deepest affliction. She sided with Urban VI. and wrote numerous letters in his behalf to the kings of France and Hungary, and to Joanna of Naples among others. Her efforts and her sorrow led to a sickness which ended in death on 27th April 1380. She was buried in the church of the Minerva at Rome, her skull however is preserved by the Dominicans of Siena. Her canonisation took place in 1461. 30th April.

Attributes : The stigmata or five wounds of Christ, wears the Dominican habit and almost invariably carries a lily, occasionally a book also. Frequently represented as receiving a ring from the infant Jesus.

Representations : Siena, church of S. Domenico, frescoes by Sodoma ; Monte Oliveto near Siena, frescoes by Sodoma.

Authorities : Petin, Hagiographie ; Razzi, Vite di Santi e Beati Toscani ; Jameson, Monastic Orders.

ST CECILIA : Sprung of a noble Roman family she was brought up to the Christian faith. Throughout her girlhood she never ceased from her devotions, praying that God would preserve her virginity. When she was given in marriage to a youth named Valerian, she clothed herself in sackcloth under

her wedding garments and prayed to God that He would preserve her body unspotted. The same night she told her husband that there was a secret which she wished to confess to him if he would swear to keep it. He promised, and she told him that she had a guardian angel who would immediately kill any one who should attempt to touch her. Valerian asked her to show him the angel in order that he might see if he was really an angel of God, but if she loved another man he would slay them both. Cecilia promised that he should see the angel if he would believe in one God and purify himself, directing him to go out of the city and ask on her behalf the poor who were begging alms to bring him to Pope Urban, who had secret things to declare to him; then on his return he should see the angel. Valerian accordingly set out and found the pope hiding among the tombs of the martyrs. And there appeared to them an old man in shining raiment bearing a book on which were letters of gold, and Valerian fell to the ground in great fear, but the old man raised him and he read the words, "One lord, one faith, one baptism." On Valerian confessing that he believed all this, the old man disappeared and Valerian was baptised by the pope. Returning to Cecilia he found her in conference with the angel. The celestial visitor offered a crown of roses to each of the two spouses and asked Valerian to make any request and it should be granted. Valerian then petitioned for the conversion of his only brother Tibertius. The brother soon after arrived and smelt the roses but saw none, at which he greatly wondered. Then Cecilia showed him that all idols are vain and

prevailed upon him by her arguments. Led by his brother to Pope Urban, Tibertius was baptised and then everything was revealed to him. After this, the two brothers buried the bodies of the slaughtered Christians, but the prefect Almachius sent for them to interrogate them, and finding that they were Christians he delivered them to the custody of Maximus; but Maximus and all his household were converted and baptised by Pope Urban, who came secretly to the prison. At dawn on the following day Cecilia exclaimed, "Behold the soldiers of Christ, let us put off the works of darkness and put on the armour of light." Brought to the statue of Jupiter, the brothers refused to sacrifice and were immediately beheaded. At the hour of their passion, Maximus declared that he saw shining angels, and the souls of the martyrs ascending to Heaven. The prefect then caused Maximus to be beaten until he expired. Cecilia was next led before the prefect, who ordered her to be taken to her house and put into a bath of boiling water, but she remained in it as if in a cold place. Then Almachius ordered that she should be beheaded in the bath. The executioner made three strokes without succeeding in decapitating her, and as he was forbidden by the law to make more, he left her bleeding. She lingered for three days, giving all her goods to the poor, converting many and sending them to Pope Urban to be baptised. She is the patron of music, probably because we learn that she loved to sing the praises of her Saviour and often united instrumental to vocal music. She is supposed to have suffered during the early years of the third century.

In the seventh year of the Emperor Louis, Pope Paschal saw her in a vision, clothed in golden raiment stained with her blood, and he transferred her remains, together with those of Valerian, Tibertius, Maximus, and Urban to the church dedicated to her. 22nd Nov.

Attribute : Carries an organ.

Representations : Bologna, Oratory of St Cecilia, frescoes by Francia ; Rome, S. Urbano alla Caffarella, and St Luigi, by Domenichino ; Bourges cathedral, stained glass window.

Authorities : Legenda Aurea ; Peter de Natalibus.

CHAINS, CARRYING : Leonard.

CHASUBLE : Ildefonso.

CHASUBLE, RED : Thomas a Becket.

ST CHRISTINA : Born at Tyro in Italy, of a very noble family. Her father shut her up in a tower full of gold and silver idols and attended by twelve servants. As she was very beautiful many suitors came to seek her, but her parents wished to preserve her for the worship of the gods. Christina, however, hated the gods and put the offerings which were sent to them in the window. The servants informed her parents of this and they sought to bring her to sacrifice by gentle words. But she broke her father's idols and distributed the gold and silver to the poor. When her father returned to worship, he found that the idols were gone and learned what had happened from the servants. Furious with rage, he caused his daughter to be stripped and beaten by twelve men until they were too tired to continue. Christina was then put in chains and cast into prison. When her mother

heard of this she tore her clothes and went to the prison and besought her daughter to yield and have pity on her. But Christina remained firm and steadfast. Then her father sent for her and commanded her to sacrifice else he would cast her off and subject her to the torture. She refused, and he caused her flesh to be torn with nails, but she took the pieces and cast them in his face crying, "Eat what you have engendered, tyrant." Then he bound her on a wheel and lighted a fire beneath, but the flames spread out and killed 500 men. Her father attributed this to magic and sent her back to prison, where an angel came and ministered to her, making her whole again. Her next punishment was to be cast into a lake with a millstone about her neck, but an angel bore her up and Christ descended from heaven and baptised her there, after which the archangel Michael brought her in safety to the bank. Her father, undeterred, ordered that she should be beheaded, but the same night he perished suddenly. His work was taken up by the prefect Dion who cast her into boiling oil and pitch. From this test she once more emerged unhurt, when the prefect caused her head to be shorn and brought her to Apollo. Here she commanded the idol and immediately it fell to dust, which so terrified the prefect that he expired on the spot, but 3000 men were converted by the miracle. A third prefect named Julian caused Christina to be shut up in a furnace, where she remained for five days accompanied by angels, singing and walking about uninjured. The judge attributed this to magic and sent vipers to poison her, but they hung about her

affectionately without doing her any harm, while they killed a man who wished to set them on her. Christina raised the man and converted him, dismissing the serpent to the desert. Then the prefect caused her breasts to be cut off and milk flowed from them instead of blood; he next ordered her tongue to be cut off, but it flew in his eye and blinded him, while it continued to speak. Then the judge gave orders that two arrows should be thrust into her, and thus she perished. Her body was buried at Venice by the monks of St Mark. She suffered in the year 287. 24th July.

Attributes : Millstone or sometimes two arrows.

Representation : Venice, Accademia, by Veronese.

Authorities : Legenda Aurea, Peter de Natalibus.

ST CHRISTOPHER : A Canaanite by race and a giant of terrible aspect, 12 feet high. He determined to seek out the most powerful prince on earth to go and serve him, and having learned that there was a King Maximus who was reputed to have no superior, he proceeded to his court. But one day as the king's minstrel was singing a song in which mention of the devil occurred frequently, Christopher observed that the king made the sign of the cross every time the name was uttered. Christopher asked the king for an explanation, and learned that Maximus made the sign of the cross to protect himself from the power of the devil. From this Christopher concluded that the devil was a greater lord than his master, and bidding farewell to the king he set out to find the tempter. Arrived at a waste place he found a great multitude there, and one of terrible appearance came and asked what he wanted, and

when Christopher replied whom he was seeking, the devil declared himself. Christopher therefore entered his service, but one day as they were both traversing a highway they came upon a crucifix, whereupon the devil fled from the path and took to the wood, returning to the road some way further on. Much astonished, Christopher asked the reason for this, and the devil replied that the crucifix was the thing which he most feared. From this Christopher concluded that Christ was greater than the devil, and hastened away to seek this new master. But being unable to find Him anywhere he came to a hermit, who instructed him in the faith and baptised him. The hermit imposed fasting and prayer upon him as a penance for his sins, but Christopher declared that this was an impossible task for him, and asked to be put to other service. The hermit then sent him to a river to carry over all those who wished to cross, as this would be pleasing to Christ. Thither he went and built a house by the bank, carrying in his hand a staff a perch long, by which he supported himself in the water, and thus he bore many people over. One night as he was sleeping he was roused by a child's voice asking to be taken over. He went out and found no one; the cry came again, and still he found no one, but the third time he found the child, put him on his shoulders, and entered the river. Then the water began to roar and the child became heavier and heavier, and it was with the greatest difficulty that Christopher could struggle to the shore and put him down, complaining as he did so of his great weight. The child replied, "Do not wonder, for you have carried on your shoulders the Creator of the world who is called the Lord Christ." In sign of

this the child commanded him to plant his staff in the ground, and in the morning he should find it bearing flowers and fruit, and immediately the Christ vanished. The next morning Christopher found his staff had flowered like a palm tree, and then he knew that he had indeed carried the Christ. After some years Christopher went to Samos, but as he did not speak the language he prayed that God would grant him the power of speech. Proceeding to the place of torture, he encouraged the Christians who were undergoing martyrdom. Planting his staff in the ground, it immediately blossomed at his prayer, and 8000 men were converted. Then the king sent 200 soldiers to take him, but they dared not do it, so the king sent 200 more, and finding him praying they prayed with him. Though they would have allowed him to depart freely, he went quietly with them, converting them as they went. When the king saw him he fell from his throne from fear, but was picked up by his slaves. Interrogated by the king, Christopher refused to sacrifice to idols, though he was offered rewards and honours if he would comply. The king then sent him to prison and beheaded the soldiers who had taken him. The king next ordered that Christopher should be beaten with iron rods, put a red hot helmet on his head, and bound him to a seat of burning fire, but the seat melted as if it had been of wax. Then the king ordered 400 soldiers to shoot at him with their arrows, but the shafts remained in the air, and when the king put his head out of the window to see what was going on, an arrow came and pierced his eye. Christopher turned to him and said, "Mix my blood with some mud and put it on your eye, and you will

be healed." The next day, after offering a short prayer, he was beheaded, and the king doing as he had said recovered the use of his eye immediately. Thereupon he believed, and ordained that those who should blaspheme God or St Christopher should be punished with death. 25th July.

Attributes : Represented as a giant carrying a tree which is usually a palm, and with the Christ child on his shoulders.

Representation : Padua, church of the Eremitani, frescoes by Mantegna.

Authorities : *Legenda Aurea* ; Peter de Natalibus.

CHURCH, HOLDING : Geminianus, Jerome, John Gualbert, Sebald. The usual attribute of the founder of a church in the building dedicated to him.

CISTERCIAN : The principal saint in the habit of this order is Bernard.

ST CLARE OF ASSISI (*Ital. Chiara*): Born at Assisi in 1193 of a rich and noble family. Being singularly beautiful she received many offers of marriage, but these and the insistence of her parents distressed her, and she went to seek St Francis of Assisi to ask for his advice. The saint spoke to her of the vanity of this world, and told her to come to him again on Palm Sunday. That day she went to the church with her mother and sisters, dressed in her best clothes, but as the others went to receive the palms at the altar, she remained modestly in her place. The bishop of Assisi, perceiving this, himself took a palm to her, and she followed in the procession with the rest. But the following day, 18th March 1212, she ran away from her home, and with some friends

went to the convent of the Portiuncule, where St Francis was living with his disciples. He received her at the door, the monks singing the *Veni Creator* the while. Before the altar of the Virgin she stripped off her rich clothes, and St Francis gave her a habit of penitence and cut off her hair. He placed her provisionally with the Benedictines. Her family came to their convent to take her away, using so much violence that her clothes were torn. Showing her shorn head she declared her intention of devoting her virginity to Christ, and ultimately her relations yielded. After some while St Francis gave her the habit of his order, and established her in a small house which proved the nucleus of a future monastery of the order of the "Poor Clarisses," of which she was the founder. This order practised the utmost severities, and upheld in all its strictures the rule of absolute poverty. The Emperor Frederick II., who was engaged in a war against the pope, employed a number of Turks who came to besiege Assisi, and attacked the nunnery which was outside the walls. Clare, who was sick, caused herself to be carried to the entry of the nunnery with a ciborium containing the Sacrament, and placed in full view of the enemy, where she earnestly prayed that God would deliver them from the infidels. Seized with a sudden panic, the besiegers took to flight. Soon after Assisi was besieged by Vitalis Aversa, one of Frederick's generals. Clare ordered her nuns to cover their heads with ashes, and to pray for the deliverance of their fellow-citizens. After they had prayed for a day and a night, the enemy suddenly raised the siege without having done any harm. Clare's last years were passed in almost continual sickness, and she

died in 1253. Her canonisation took place in 1255. 11th August.

Attributes : Wears the Franciscan habit and holds a lily and a book.

Representations : Assisi, church of S. Chiara, by Giotto; Madrid, Aguado Gallery, by Zurbaran; Bologna, Gallery, by Lucio Massari; Nantes cathedral.

Authorities : Petin Hagiographie; Jameson, Monastic Orders.

CLOAK : Martin.

CLUB : James the Less, apostle.

CLUB : Spiked or knotted; Vital.

COMB OF IRON : Blaise.

COSMO and DAMIAN : twin brothers, born at Ægae in Cilicia. They studied medicine with such success that they healed all who were sick, both men and beasts. A woman named Palladia who had spent her substance on physicians was healed by them. She offered a gift to Damian who at first refused, but afterwards accepted it. When Cosmo heard of this he was much displeased and gave orders that his body should not be buried with his brother's. That night our Lord appeared to him and disculpated Damian. The proconsul Lilius, who heard of their renown, sent for them and for their three brothers, Antinus, Leontinus, and Eupreprius, and commanded them all to sacrifice to idols, and when they refused he caused them to be tortured in the feet and hands, and afterwards to be bound together with a chain and thrown into the sea; but from this peril they were delivered by an angel. They again came before the judge who asked to be

instructed in their magic, promising to follow them, and as he spoke two devils came and struck him in the face, and he besought them to pray for him. And as they prayed the devils withdrew. Then the judge ordered that they should be thrown into a great fire, but the flame passed away from them, and slew several bystanders. They were next put on the rack, but protected by an angel they felt no harm. The judge then sent the younger brothers to prison, and ordered that Cosmo and Damian should be crucified and stoned. But the stones returned on the throwers and wounded several. Furious with rage the judge sent for the three brothers, caused Cosmo and Damian to be taken down and ordered soldiers to shoot arrows at all five. But the shafts returned and wounded the shooters, leaving the saints unharmed. Finally, the judge caused all five brothers to be beheaded. The Christians, remembering Cosmo's command, doubted whether they should lay Damian beside him, until a camel cried out, "Bury them all together." Among other legends related of them are the following: Pope Felix founded a church at Rome in honour of the saints. A peasant was sleeping with his mouth open after harvest, when a serpent entered it. He woke, and, feeling nothing, returned home. In the evening he was taken ill and went to the church, where he fell asleep and the serpent went out of his mouth as it had entered. There was a man there whose leg was devoured by a cancer. Whilst he slept SS. Cosmo and Damian appeared to him with iron implements and ointments. One said, "Where shall we find flesh to replace the rotten limb we are about to remove?" The other replied,

“There is an Ethiopian who has recently been buried in the cemetery of St Peter ad Vincula, bring his flesh here.” Then the former went to the cemetery and brought the dead man’s leg, cut off the sick man’s leg, and changed the legs of the two, anointing the living man’s limb with care. When the latter awoke, he was over-joyed to find himself healed, and upon the tomb of the Moor being opened, it was found that a leg had been removed, while the sick man’s leg was there in its place. These saints are the patrons of physicians and surgeons, and were the patron saints of the house of the Medici. 1st November.

Attributes: Usually in the habit of physicians which in the fifteenth century consisted of a red robe trimmed with fur and red caps; they hold some implement of their profession, a small box or cylinder, or a vase, or else a lancet or pestle and mortar.

Representations: Florence, Accademia, by Angelico; Munich, Pinacotheca, by Angelico.

Authorities: Legenda Aurea; Peter de Natalibus.

CROSS, the X shaped: St Andrew.

CROSS, large, borne: Helena.

CROSS, carried in hand: Bernard, Ephysius, John Gualbert.

CROSS, at end of staff: Philip the Apostle.

CROSS, the ORIGIN, INVENTION, and EXALTATION of the:

Origin: Adam being sick sent Seth to the gate of Paradise to ask for the oil of mercy to heal him. The archangel Michael appeared and said that this might not be until 5500 years had been accomplished. Meanwhile he gave him a branch of the

tree whereof Adam had eaten, bidding him plant it on Mount Lebanon, saying that when it bore fruit his father should be healed. In the days of Solomon it became a mighty tree, and the king commanded that it should be cut down and used in a house in the forest of Lebanon; but no fit piece could be found, for all were either too short or too long, so that the builders threw it into a marsh, where it served as a bridge. When the Queen of Sheba came to visit Solomon she saw in spirit to what use the wood was to be put, and refused to cross by it, falling down instead, to adore it, though some say that she informed Solomon that a man was to be suspended on it through whose death the kingdom of the Jews would be blotted out. Solomon therefore caused it to be buried deep in the earth, and in after times the pool of Bethesda was made there. When the time of the Passion drew near the tree rose up and floated on the surface, and the Jews took it and made the cross with it. After the Crucifixion it remained buried for 300 years.

The Invention: The Emperor Constantine being brought up as a pagan, served the idols. But in the year 333 as he was marching against his enemies assembled by the River Danube, he slept and was aroused by an angel who pointed him to a cross in the sky round which was written in letters of gold, "*In hoc signo vinces.*" Accordingly he caused a cross to be made and carried in front of the army, and gained a signal victory over his enemies. Returning to the city he enquired the meaning of the signs of his priests, but they declared themselves ignorant. However, certain Christians expounded

the matter to him. After this Constantine revered Christ as one of the gods of the Gentiles, but did not receive baptism and continued to persecute the Christians. For this cause God smote him with leprosy. The priests prescribed him a bath of the blood of 3000 infants, but aroused to pity by the sorrow of the mothers, Constantine restored their children to them. On the following night the Apostles Peter and Paul appeared to him and said that they were sent to him by God to reward him for his just deed by the recovery of his health by immersion in the only bath which could cure him. At their command Constantine sent for Pope Sylvester, who came to Rome with his priests and companions, expecting martyrdom. But Constantine received them graciously and told them of his vision, enquiring who were the gods who had appeared to him. And Sylvester replied that they were no gods but the apostles of Christ, and sending his deacon for images of Peter and Paul he showed them to the emperor, who declared that they were the same who had appeared to him. When the emperor desired to enter the bath of mercy and be cleansed, Sylvester explained that by the bath was signified baptism, instructed him in the Christian faith and exhorted him to fast and to open the prisons. In the evening of the Sabbath the emperor was baptized and immediately became whole. A wonderful light shone round about, and Constantine declared that he had seen the Saviour, who had commanded that he alone should be worshipped as the true God.

When Helena the mother of Constantine heard these things, she wrote from Bithynia to praise him

for forsaking idols but blaming him for worshipping a man who had been crucified, for she herself had been lately converted to Judaism. The emperor invited her to come to Rome, bringing the doctors of the Jews that they might dispute with the Christians. Helena brought 140 learned Jews who came before the emperor to dispute with Sylvester. But the pope single-handed proved the faith of Christ and converted the Jews. An appeal was then made to miracles and a bull was brought in, so ferocious that he could scarcely be held by a hundred men. On the Jew Zambri whispering a word in his ear the bull straightway fell down dead, but Sylvester replied that demons could destroy life while only the true God could restore the dead to life. Whereupon, invoking the name of Christ he made the bull to rise, and straightway the animal rose up, being now perfectly tame and gentle. Thus Sylvester converted the queen, the Jews and the judges, together with a great multitude of people.

After this dispute the spirit infused Helena with a wish to discover the wood of the true cross. Coming to Jerusalem with a great army she assembled all the wise men of the Jews to the number of 500. And as they were wondering what this might mean, one of them named Judas declared that she wished to learn where the cross might be, and warned them that no one should tell her, as upon its discovery the law of the Jews would be done away. And when the queen questioned them they denied all knowledge of the matter, so that she commanded that they should all be burned. And they, greatly terrified, pointed out Judas as the son of a prophet and well skilled in the law, who would

tell her all. Then the queen questioned Judas, offering him death or life according as he should discover the cross. But he asserted that he knew nothing. Helena ordered him to be put into a well and there starved, and on the seventh day Judas promised to take the queen to the spot. When they came to Golgotha, as he prayed there, the place was shaken and an aromatic odour pervaded the air, so that Judas marvelled and was then converted. Now the site was occupied by a temple of Venus, erected by the Emperor Hadrian, so that if anyone attempted to worship Christ there he would appear to be worshipping Venus, and thus the place was all but forgotten. This temple the queen caused to be destroyed and the foundations to be ploughed up.

After this Judas and his companions began to dig, and at twenty feet below the surface they found three crosses. And while they doubted which was the cross of Christ and which were those of the robbers, a man was carried past to burial. Judas therefore stopped the bearers, and after two of the crosses had been laid on the dead man he did not move, but when they placed the third upon him he immediately arose. A certain woman, also, of the first in the city, was lying half dead, and when the bishop of Jerusalem laid the first and second crosses upon her it profited nothing, but so soon as she came in contact with the third she rose up whole. This therefore was known to be the cross of Christ, as was more fully revealed when they came to read the title which Pilate had placed upon it, and which had been almost obliterated. But when the devil heard this he wailed in a terrible voice,

and threatened Judas with torments and much persecution.

Judas meanwhile was baptized and became bishop of Jerusalem. And when the empress desired to possess the nails of the true cross she sent the bishop to seek for them. And as he prayed they appeared in the earth shining like gold. Accordingly he delivered them to Helena, who adored them. And she caused the cross to be cut through the middle, giving one half to Constantine and leaving the other at Jerusalem in a silver shrine. One of the nails she put in the helmet and the other in the bridle of the emperor, that he might go safely to war, the third she reserved for herself, though some say she threw it into the Adriatic, which till then had been a whirlpool. 3rd May.

Exaltation: Now Cosrhoes, king of the Persians, came to Jerusalem, after conquering all the kingdoms of the east, and tarried by the portion of the cross left there. And willing to be worshipped as God he built a tower of gold and silver, took the cross thither, and commanded that men should call him King of Kings and Lord of Lords. Then the Emperor Heraclius marched against him, and he agreed to fight in single combat with the son of Cosrhoes, whom he slew. And immediately the whole army of the Persians was converted and baptized. But Cosrhoes knew nothing of this, and as he was seated in his tower Heraclius came upon him and beheaded him, because he refused to be baptized; but because he had been a king and had honoured the cross after his fashion, they gave him burial. And so Heraclius took the cross back to Jerusalem, and he proposed to enter the city in

state ; but when he reached the gate by which the Lord had entered before his Passion, the stones closed against him. And an angel appeared above the gate holding a cross and reproved him for his pride. Then the emperor humbled himself, and taking the cross on his shoulders entered the city barefooted and in his shirt. And straightway the gate gave him admission, and the sweet odour which had left the city with the cross returned to it again. Miracles were wrought there by the cross, a dead man was raised, four paralytics cured, ten lepers cleansed, fifteen blind received their sight, and many devils were cast out. 16th Sept.

Representations : Florence, the church of St Croce, frescoes by Agnolo Gaddi (the Invention only); Florence, Uffizi Gallery, scene from the Invention by Carpaccio.

Authority : Lindsay, History of Sacred Art.

CROWN, WEARING : The common attribute of all saints of royal blood ; the principal are Louis IX. of France, Elizabeth of Hungary, Catherine of Alexandria, and Ursula.

CROWN OF THORNS, CARRIED IN THE HAND : Louis IX.

CROWN OF FLOWERS : Agatha.

CROWNS, THREE OVER THE HEAD : Philip Benizzi, because he refused the triple crown of the papacy.

CROWNS, THREE, BESIDE : Louis of Toulouse, an allusion to his relationship to three reigning sovereigns.

CRUCIFIX, THE FIGURE BLESSING WITH THE RIGHT HAND : Nilus.

CRUTCH : Anthony ; John Gualbert.

CUP : Thomas Aquinas.

CUP AND HOST : Barbara.

CUP, BROKEN : Benedict.

CUP AND SERPENT : John the Evangelist.

D.

DAGGER IN THROAT : Justina ; also Lucy.

DEACON : Laurence, Leonard, Stephen, Vincent.

These occur most frequently, and each is distinguished by some special attribute.

DEATH'S HEAD : Bruno.

DEER : *See* Hind, Stag.

DEMONS : Anthony ; Hilarion ; sometimes Bernard.

ST DENIS (*Lat.* Dionysius ; *Ital.* Dionisio or Dionigi). The legends confound all the Denis of Christendom, notably with Dionisius the Areopagite, who is mentioned in the Acts of the Apostles. After his conversion he became bishop of Athens, and converted that town. On hearing that Peter and Paul were imprisoned at Rome, he went to visit them. After their martyrdom Clement sent him to preach in France with two companions named Rusticus and Eleutherius. Arrived in Paris he converted many and founded numerous churches. The people, stirred up by the priests, came to assassinate him, but upon seeing him they threw themselves at his feet or took to flight. At this time the Emperor Domitian ordained that all Christians should be made to sacrifice or suffer death by torture. The pro-consul Fescenninus, sent from Rome to Paris, found

Denis preaching to the people, and at once caused him to be seized, loaded with chains, and brought before him, together with his companions. Then came a noble lady who said that her husband had been deceived by these enchanters, and when the husband arrived and declared himself a Christian, he was immediately put to death. The saints were scourged by twelve soldiers and sent to prison loaded with chains. The following day Denis was stretched naked on a gridiron over a fire, but while there he preached to the bystanders. He was next exposed to wild beasts which had been kept fasting, but he subdued them by the sign of the cross. They threw him into a furnace, but he felt no harm; they put him on a cross and tortured him; and finally, as all was of no avail, they sent him back to prison with his companions. There he celebrated the communion, and Christ appeared to him and gave him the bread, saying, "Receive my body, a great reward awaits thee." The three companions were next subjected to fresh tortures, and after refusing to sacrifice to a statue of Mercury were all beheaded. But the body of St Denis immediately arose, took its head in its arms, and led by an angel and surrounded by a celestial light, it bore it for a distance of two miles from the Montmartre (*Mons Martirum*) to the spot where it now rests. Angels made such lovely music the while, that many believed. Dagobert, king of the Franks, conceived a lively devotion for St Denis from his very childhood, and whenever he had reason to fear the anger of his father he took refuge in the church of the holy martyr. After his death a holy man had a vision in which he saw Dagobert summoned before the tribunal of God. A

large number of saints accused him of having despoiled their churches. The demons were about to drag him down to hell, when St Denis arrived, and by his intercession rescued the king's soul. Some legends relate that St Denis was assisted in this by St Maurice and St Martin. St Denis is the patron saint of France. 9th Oct.

Attribute : Carries his head, a somewhat common attribute shared by a large number of other saints, of whom, however, Denis is the most important.

Representations : Paris, Pantheon; the stained glass windows of the cathedrals of Bourges, Chartres, Tours, and St Denis, near Paris.

Authority : *Legenda Aurea*.

DOCTORS OF THE CHURCH : The Latin doctors are—Augustine, Jerome, Gregory the Great, Ambrose.

DOCTORS OF THE CHURCH : The Greek doctors are—Athanasius, Basil, Gregory Nazianzen, John Chrysostom.

DOCTORS : *See* Physicians.

DOG, AT FEET, WITH TORCH : Domenic.

DOG CARRYING BREAD : Roch.

ST DOMENIC : Born in 1170 at Calaroga, in Old Castile. Before his birth his mother dreamed that she had brought forth a black-and-white dog carrying a lighted torch, who went and set fire to the whole world. The woman who took him from the font beheld a shining star on his forehead, which illuminated the whole world. From his earliest childhood he practised austerities, and would rise from bed and sleep on the ground. At the age of



A Dominican Friar

fourteen he was sent to the public schools of Palentia, where his progress was brilliant, and soon after he assumed the habit of St Augustine. At a time of famine in Castile he exhibited extraordinary devotion, even selling his books to supply money to the needy. At the age of thirty he was sent to France in company with Bishop Diego of Osma. They found Toulouse infected by the Albigensian heresy, to which their host was an adherent, so that Domenic spent the whole night in reasoning with him and his family, and in the morning they made a public recantation. From this time forth Domenic devoted his life to confuting and converting heretics. On one occasion as he was disputing with them he wrote down the authorities whom he had quoted and gave it to a heretic to deliberate upon. That same night he produced the schedule and offered to throw it into the fire as a test of the truth of the words which it contained. This was done, and after it had remained for some time in the flames it leapt out unburned. This was repeated twice, but the heretics remained obdurate, and agreed to say nothing about it ; however a knight who stood by published the miracle abroad. After remaining in Languedoc for ten years Domenic proceeded to Rome in order to obtain from Pope Innocent the confirmation of his proposed order of Friars Preachers or Dominicans which he founded. The Pope however was unwilling, but that night he dreamt that he saw the Lateran church and it was about to fall, and while he tremblingly awaited the crash the man of God, Domenic, ran up and supported the entire fabric on his shoulders. After this the Pope joyfully granted the saint's request. After the death of

Innocent, Honorius confirmed the rule of the order in the year 1216. While Domenic was at Rome praying for the success of his order, the apostles Peter and Paul appeared to him, the former giving him a staff, the latter a book, saying, "Go and preach, because you are chosen of God for this ministry." He then perceived that he should send his monks to all the world to preach, and he accordingly sent them two together to every quarter of the earth. During his stay in Rome he dreamt that the Virgin presented himself and St Francis to Christ, and on the morrow, meeting Francis in the church, he knew him, and ran to embrace him, although they had never met before, narrating to him the vision of the preceding night. It was also during his stay at Rome that Reginald de St Amand, Dean of Orleans, came to the city by sea with the Bishop of Orleans. It was his intention to abandon everything and take to preaching, and having heard of St Domenic from a cardinal, he went to him and declared his purpose. He entered the order without further delay, but was almost immediately stricken down by a fever, so that his life was despaired of. Domenic, however, prayed ceaselessly to the Virgin for his recovery, and as Reginald lay awaiting death he saw the Virgin coming to him with two beautiful maidens, and she said, "Ask what thou wilt, and I will give it to thee." And as he wondered what he should ask, one of the maidens suggested that he should allow the Virgin to decide. He consented, and the Virgin stretched out her hand, addressed various commands to the different members of his body, adding that on the third day he should be fully restored. Finally she showed him the habit of the order. The same

vision was seen by Domenic as he was in the act of praying. On the morrow Domenic came to Reginald and found him whole, and he assumed the habit which the Virgin had showed, for before that time the friars had worn over tunics. In the Church of St Sixtus there were about forty friars dwelling, and one day they found only a small quantity of bread. Domenic took what little there was and ordered it to be divided upon the table, and while they were joyfully breaking their morsel behold two youths of like aspect entered the refectory holding loaves in the folds of their dress, and having offered them to the Dominicans, they departed in silence, so that no one knew whence they had come or whither they went. Then Domenic invited the brethren to eat, stretching his hand to each of them. One day it came on to rain, but St Domenic made the sign of the cross, and not a drop came near him or his companions. It was the custom of Domenic to scourge himself three times every night with an iron chain, once for himself, once for sinners, and once for others who are being punished in Purgatory; he was twice elected to a bishopric, but refused the honour. A woman named Guta Dona, who had gone to hear him preach, on her return home found her child dead in its cradle. She brought it to the Church of St Sixtus and laid it at the feet of the saint, unable to speak for her tears. Domenic prayed fervently for some time, and then raised the child to life by making the sign of the cross. Domenic was nominated by the Pope, together with the cardinal of Fossa Nova, to gather into one house the nuns of Rome, who had no convent. One

day as they were dealing with this matter a messenger came to announce that Napoleon, the cardinal's nephew, had been killed by a fall from his horse. The cardinal was overwhelmed, but Domenic ordered the body to be brought, and asked that an altar should be prepared for the mass. He then proceeded to the church, followed by three cardinals, the nuns and friars there, and a great crowd. He celebrated mass, and at the elevation of the host he appeared to be raised from the ground, to the astonishment of all present. He then went to the corpse, and after making the sign of the cross, raised his hands to heaven, and said in a loud voice, "Napoleon, in the name of Jesus Christ, I command you to arise." That instant the young man rose up in the presence of the assembled multitude. While Simon de Montford was besieging Toulouse, forty pilgrims from England, who did not wish to enter the heretical city, crossed the Garonne in a boat; the boat was upset by a storm, but the pilgrims were saved by the prayers of St Domenic. Domenic's last days were spent at Bologna; he foresaw his own end, a beautiful youth appearing to him, saying, "Come, my beloved, come to joy, come." Accordingly he gathered together the brethren of the convent and informed them of his approaching dissolution, exhorting them to charity, humility and poverty. He expired in August 1221. The same day, as Gualo, prior of the order at Brescia, was sleeping in the belfry with his head against the door, he saw the heavens open, and two shining ladders were let down to earth, the tops of which were held by Christ and the Virgin, and angels ascended and descended by

them with rejoicing ; in the middle of the ladders was a seat, and upon it the friar, with veiled head, and Jesus and the Virgin drew the ladders up, and the heavens closed. When Gualo came to Bologna that same day he learned that Domenic had expired. Another brother saw the saint wearing a golden crown, and accompanied by two reverend men. After death, and at the time of its burial, the body emitted a fragrant odour, more powerful than any spices, and anyone who touched the relics retained the scent for many days. 4th August.

Attributes : Star on the forehead, wears the Dominican habit ; at his feet there is sometimes a dog with a lighted torch in his mouth.

Representations : Bologna, church of St Domenic, shrine by Niccolo Pisano ; Pisa, Accademia, by Traini ; Paris, the Louvre, by Angelico ; Florence, the Spanish Chapel of St Maria Novella.

Authorities : Legenda Aurea ; Pétin, Dict. Hagiographique ; Jameson, Monastic Orders.

DOMINICAN SAINTS : the principal ones are Domenic himself, Peter Martyr and Thomas Aquinas, as well as Catherine of Siena. The Dominicans are often represented by dogs, this being a pun on their name (*Domini canes*, the Lord's dogs).

ST DONATO : taught and brought up with the Emperor Julian, who, when he ascended the throne, killed both of Donato's parents, but the saint escaped to Arezzo, and stayed there with the monk Hilary, working many miracles. The prefect having a demoniac daughter, brought her to Donato, and he cast out the devils. A man

named Eustace, collector of the taxes in Tuscany, left the money in the custody of his wife Euphrosina but he being driven from the province by enemies, she hid it, and died soon after. The man on returning found the money gone, and fled in despair to Donato, who went to the wife's tomb and exhorted her to tell them where the money was. A voice replied that it was buried at the door of the house, and there they found it. At the death of Bishop Satyrus of Arezzo Donato was chosen to succeed him, and one day during mass the pagans attacked the church, and the deacon let fall the cup containing the holy element, but Donato collected the fragments, and having prayed on them, restored the cup to its former shape, a part, however, was hidden by the devil, and is missing; at the sight of this miracle many pagans were converted, eighty of whom received baptism. Donato rode out on his ass to cleanse a polluted spring; as he prayed a terrible dragon came out and reared itself against him, but he spat in its face and killed it with his whip, and chased all poison from the spring. He also cast a devil out of the daughter of the Emperor Theodosius, sending it to the desert. A man came to claim a debt of two hundred shillings from the wife of a dead man, and would not allow the corpse to be buried before payment was made. The widow came to the saint, declaring that the debt had already been discharged. Donato went and took the hand of the corpse, which arose and convinced the man that the sum had been paid. Then the corpse said, "Order me to sleep again, father," and Donato replied, "Go and rest, my son." As there had been no rain for three

years, the people went to the Emperor Theodosius, and asked him to deliver Donato to them, as he had wrought this by magic art. At the instance of the emperor, Donato came out of his house, and prayed, when rain fell in abundance. However, when the Goths ravaged Italy, the prefect Evadracianus, being taxed with apostacy by Donato and Hilarian, took them and commanded them to sacrifice to Jupiter, and when they refused, he caused Hilarian to be slaughtered, while he shut up Donato in prison, and afterwards caused him to be beheaded, in the year 361. 7th August.

Attribute : Carries an axe ; wears bishop's habit.

Representation : Arezzo, the duomo, by Bello di Francesco.

Authorities : *Legenda Aurea* ; Razzi : *Santi e Beati Toscani*.

ST DOROTHY : Virgin and martyr, suffered at Cæsarea in Cappadocia. When her two sisters were terrified into apostacy, the judge delivered her to them, in order that they might induce her to sacrifice. But she recalled them to the faith, and inspired them for martyrdom. Both of them were burned in sight of their sister, but Dorothy was led away to be beheaded. As she was preparing for execution a student named Theophilus laughingly asked her if she would send him roses from Paradise whither she was going. She promised, and while they executed her a youth stood by Theophilus and gave him three apples and three roses which he said he had brought for him from Paradise at the request of Dorothy. And Theophilus was astonished to see roses in winter, and having thought upon the miracle he was

converted and himself suffered martyrdom. This happened in the year 303. Dorothy's body was taken to Rome, and is preserved there in the church dedicated to her. Every year, on her feast day, roses and apples are blessed there in memory of this legend. 6th February.

Attribute : Carries roses and apples.

Representations : Darmstadt Gallery, by Carlo Dolci ; there is a modern picture of the legend by Sir E. Burne Jones.

Authority : Peter de Natalibus.

DOVE : Benedict, Scolastica.

DOVE on rod : Joseph.

DOVE on shoulder : Gregory the Great.

DRAGON : George, Margaret, St Silvester the Pope.

DRAGON forced into fire : Hilarion.

DRAGON chased : Julian, Bishop of Le Mans.

E

EAGLE : John the Evangelist.

ST ELIZABETH OF HUNGARY : Daughter of Andrew II., King of Hungary, born in 1207. Betrothed early to Louis, son of Herman, Landgrave of Thuringia, she was brought up at that court. She early proved her exceptional devotion, and when no more than five years of age her attendants could with difficulty persuade her to leave the church when she was praying. A few years later she married Louis, who had succeeded his father. With the desire to please God she undertook the vilest employments, and allowed a sick man to be laid in her lap, whose head emitted a disagreeable stench,

while she washed his head with her own hands. After her purification she gave to a poor woman the clothes which she had worn at the church. She observed strict temperance in eating and drinking, and caused herself to be beaten with rods by her servants. She desired to imitate the poverty of Christ, and in the presence of her servants used to wear coarse garments. In works of mercy she was unremitting, and gave clothes to the naked poor. During a famine she fed the starving people with corn from her granaries. At the foot of her castle she built an enormous establishment in which the sick should be tended, and here she caused the children of poor women to be brought up. She induced her husband to go to the Holy Land on a crusade, but while there the Landgrave died. When his death became known, Elizabeth was driven out of her domains by her vassals, who considered her wasteful and extravagant. Taking refuge with an innkeeper, she was forced to spend the night in a pigsty. Finally, she was rescued by her uncle, the Bishop of Bamberg. The bishop wished to marry her again, and on her refusal shut her up in a strong castle. But at this time her husband's remains were brought back, and she was liberated in order to take part in the burial. She lived in great poverty, clothed in poor garments and spinning wool, to the great scandal of her father, but she refused to return to him, preferring her present mode of life. In all things she lived under the direction of Conrad of Marburg, her confessor, and obeyed him punctiliously. One day she entered a nunnery at the request of the nuns without asking his permission, for which he caused her to be beaten so severely that traces of the

blows might be seen three weeks afterwards. She devoted all her attention to a poor woman who was a leper, washing her and dressing her sores. When she was not tending the poor she spun wool, which was sent to her from a monastery, and gave the proceeds to the needy. Finally, she obtained admission into the Franciscan order, to which her confessor belonged. She died in the year 1231 at the age of twenty-four, and was buried at Marburg in the chapel near the hospital which she had founded. Her canonisation took place in 1235. 19th November.

Attributes : A lapful of red and white roses, sometimes there is a beggar or cripple at her feet. She wears a crown and sometimes the Franciscan habit.

Representations : Marburg, the altar of the Church of St Elizabeth ; Assisi, Chapel of St Martin, frescoes by Simon Memmi.

Authority : *Legenda Aurea*.

ST ELOI (*Lat.* Eligius, *Ital.* Lo, Eligio) : Born at Chatelas about 588, and sent to school at Limoges. His father put him to the trade of a goldsmith, and he soon learned all that was to be known. He proceeded to Paris and joined himself to an artificer who worked for the king. It happened that King Clotaire II. required a magnificent throne of gold and silver. His master replied that he knew who could make it, and receiving a large quantity of gold delivered it to Eloi. The skilful goldsmith made two thrones with this material, presented one to the king, and kept the other back. The king rewarded him liberally, and whilst all were admiring the

throne Eloi produced the other one. The king was astonished, and asked Eloi how he could make both from the same mass. "By the grace of God," replied Eloi. His fame increased at the court. He was kind to the poor, and stripped himself to clothe them. The King, seeing him ill clothed, gave him some of his own garments; but Eloi gave everything which he received to the poor. He frequently expended his money in redeeming captives, and on one occasion released a hundred together. On the death of Clotaire in 628, his son Dagobert succeeded him, and renewed to Eloi the favours which he had enjoyed from the late King. At this time he founded the Monastery of Solignac on land given by the King, and soon after he founded another community at Paris. Dagobert, being desirous to employ Eloi on important affairs, wished him to take the oath of allegiance, as was customary, but Eloi had scruples, fearing to offend God, and when the King heard this, he only honoured him the more. He is said to have cut the dies for the coins of Clotaire and Dagobert. In 639 Eloi was elected Bishop of Noyon. Every day he fed twelve paupers with his own hands. Here also he made many tombs with his own hands, notably those of St Martin of Tours and of St Denis, the cost being defrayed by Dagobert. After this Eloi devoted himself to the conversion of the Pagans of the provinces of Ghent and Courtrai. After much labour the barbarians were touched by his piety, and converted. When he had ruled his diocese for nineteen years, his approaching end was revealed to him by God; calling his disciples about him, he informed them that his death was near, and after six days of fever he ex-

pired, A.D. 659. He is the patron of goldsmiths, locksmiths, blacksmiths, and all workers in iron and also of farriers and horses.—1 Dec.

Attributes: holds a goldsmith's hammer in his hand and wears the habit of a bishop.

Representations: Florence, Accademia, by Botticelli; stained glass window of Angers Cathedral.

Authorities: Petin, Dict. Hagiographique; Legenda Aurea.

EPHESUS and POTITUS (*Fr.* Ephyse): Ephesus was born at Jerusalem in the third century. He came to Rome and undertook public offices. Being appointed governor of Sardinia by Diocletian, with instructions to persecute the Christians, he proceeded thither. But on the way a cross appeared to him in the air, and a voice addressed him, calling him by name. Seized with fear, and overcome with conviction, he gave up everything—employment, honours, riches—and after receiving baptism he went to Sardinia to preach to the people. The news of his conversion having reached Rome, Diocletian appointed another governor, named Julius, with instructions to take Ephesus and try him as a Christian. Arrived at Cagliari, the new governor caused him to be apprehended, and finding that promises and threats were equally unavailing, had recourse to torture. While he was being beaten with rods, Ephesus asked to be taken to the Temple of Apollo. This was immediately granted. Arrived at the temple, Ephesus knelt and prayed, and the building at once fell down with a frightful noise, to the terror of the bystanders. The Governor then caused Ephesus to undergo fresh tortures, and finally cut off his head. Potitus,

a Sardinian Christian, suffered with Ephesus.—
15 Jan. and 13 Feb.

Attribute : cross.

Representation : Pisa, Campo Santo, by Spinello
Aretino.

ST EUSTACE (*Lat.* Eustachius; *Fr.* Eustache): originally known as Placidus, being master of the horse of the Emperor Trajan, and though an idolater, he was merciful and just. One day, as he was hunting, he came upon a herd of deer, one of which, finer than the rest, separating itself from the herd, ran into a vast wood. Placidus followed, and endeavoured to take it, when the stag ascended a high rock. As he was considering how he could reach it, he saw between its horns the form of the Cross with the image of Christ upon it, and while he looked the stag spoke to him, saying: "O Placidus, why do you pursue me? I am Christ whom you ignorantly worship; your alms have ascended to me, and for this reason I am come to you." At this Placidus was overcome by fear and fell to the earth; but after an hour he rose, and Christ declared Himself to him. Then he arose and believed, and at midnight he went to the Bishop of Rome, and was baptised, together with his wife and two sons. For his wife had received a similar vision. From this time he was known as Eustace. On the morrow he again went hunting, and saw the same vision, and fell on his face and worshipped, the Lord exhorting him to remain steadfast, as he would have to undergo a trial like that of Job. After a few days a plague carried off all his servants and cattle; some malefactors entered his house, and stole everything which

they found, and that night he escaped with his wife and children. And the King and Senate grieved greatly, for they could find no trace of him. Eustace meanwhile came to the sea and took ship there. The captain was seized with desire for his wife, and demanding their passage money, he took her instead, because they were not able to pay anything. But Eustace would not agree, so that the captain ordered his sailors to throw him into the sea, and when Eustace heard this he fled away in sorrow with his two sons. And coming to a river, he could not cross with both, but took one and left the other on the bank. He then recrossed to fetch the other, but when he was in the middle of the stream, a wolf came and carried off one infant to the woods, and as he turned, a lion came and snatched away the other. Then he wept and tore his hair, and would have drowned himself had he not been sustained by Divine Providence. But some shepherds pursued the lion and rescued the child unhurt, while some ploughmen took the other son from the wolf; and the two boys were brought up close to one another, though Eustace was ignorant of all this. For fifteen years Eustace kept the fields of the men of the town where he lodged. At the end of this time the Emperor and Roman people were much harassed by enemies, and longed for Placidus. Two soldiers, who had served him, happened to be passing through the town where he lived, and he recognised them, though they did not know him. However, he invited them in, and presently they perceived that it must be Placidus, from an old scar. After fifteen days they brought him to the Emperor, who was overjoyed at his return. At once he was raised to

his former office of Master of the Horse, and began to gather soldiers for his army. Among them were his two sons, who rested one night in a poor tent where their mother was. From their conversation and other signs their mother recognised them, and going to the Master of the Horse, she threw herself at his feet, and asked him to tell her of his former life. Then Eustace recognised his wife and embraced her, and she told him where their sons were to be found. Thus the family were reunited, amid the rejoicings of the whole army, and soon after Eustace gained a signal victory over the barbarians. Before his return from the campaign, Trajan had died, and was succeeded by Hadrian, who prepared a great feast for the conqueror. But when they went to the temple to offer sacrifice for the victory, Hadrian perceived that Eustace took no part, and exhorted him to sacrifice, whereupon Eustace acknowledged that he was a Christian. Then the Emperor caused him to be thrown to the beasts in the arena, with his wife and sons; but the lion lowered his head, as in adoration, and departed with humility. After that the Emperor caused them all to be put inside a brazen bull and roasted them, and thus they expired. On the third day they were taken out, and found to be untouched by the fire. The martyrdom took place in the second century.—20 Sept.

Attribute: the stag with the cross between its horns; usually dressed as a Roman soldier.

Representations: the stained glass windows of the Cathedrals of Chartres and Tours and of the Church of St Patrice at Rouen; London, National Gallery, by Vittore Pisano.

Authority: *Legenda Aurea*.

EVANGELISTS : Matthew, Mark, Luke and John, symbolised respectively by a Cherub or Human Figure, Lion, Ox and Eagle, following the vision described in the first chapter of Ezekiel. There is a painting of this by Raphael in the Pitti Gallery at Florence.

EYES, CARRYING : Lucy.

F

FALCON : Bavon.

ST FINA : A virgin of Tuscany who flourished in the thirteenth century. To escape the perils which she ran on account of her beauty, she shut herself up in her house. Here she was seized by a malady which kept her a prisoner on her bed where she was unable to move, and several times she was attacked by rats. After years of suffering borne with exemplary patience, she was warned of her approaching end by a vision of St Gregory, whom she held in especial reverence. At the moment of her death it is said that all the bells in S. Gimignano tolled of their own accord. When the body was being borne to burial, it stretched out the right hand to heal Fina's old nurse who had been suffering from a grievous malady. She died in 1253, and is said to have belonged to the Benedictine Order. 12th March.

Attribute : rats.

Representation : S. Gimignano, painting by Sebastian Mainardi.

Authorities : Jameson, Sacred and Legendary Art ; Cahier, *Caracteristiques des Saints*.

FIRE : Hilarion.

FISH, CARRYING : Tobias.

FLAME : Barnabas.

FLAME IN HAND : Anthony of Padua.

ST FRANCIS OF ASSISI : Born at Assisi in Umbria in 1182, his father Peter Bernardone, being a wealthy merchant. After a slight education his father put him into business, when he entered upon the life of amusement and enjoyment of people of his station, though he never refused an alms to any poor beggar. After recovering from a severe illness he was riding out in new clothes, when he met a poor gentleman wretchedly clothed, and at once insisted upon an exchange of garments. That night he dreamt he saw a palace filled with arms marked with the sign of the cross, and heard a voice saying that the arms were for him and his soldiers if he would wear the cross and fight under its standard. This vision led him to reflect, and the first result was that on meeting a leper he overcame his repugnance and went and embraced him. While praying in the church of St Damian, the image of the crucifix miraculously addressed him, saying, "Go to thy house which is falling in ruins." From that moment he could never regard a crucifix unmoved. He believed that he had a mission to repair the church, and returning home he took several pieces of cloth and carried the price to the priest at St Damian, and asked to be allowed to remain with him. The priest refused the money but agreed to receive him. Some days after Francis appeared in the streets of Assisi so ill clothed that the people thought him mad. His



A Franciscan Friar

father took him home and shut him up, but he was released by his mother and returned to St Damian. His father pursued him thither and he there renounced his inheritance, throwing off his very clothes, the bishop covering him with his robes and taking Francis under his protection. For some time after this he wandered about begging from place to place, exposed to insults and injuries, all of which he cheerfully bore, and finally established himself a mile from Assisi near a church of the Benedictines called the Portiuncule. Many persons of every condition came to join him at this spot, to whom he taught the gospel and inculcated the virtue of poverty. He applied to Pope Innocent III. for the approval of his order; and at first the pope was ill disposed to grant it, but dreaming that night that he saw the Lateran church falling and propped up by St Francis, he was convinced that the demand was just and confirmed the rule in 1210. One night Francis had gone apart from his brethren to pray, some of them were awakened and saw a fiery chariot enter the door and drive round the court; a dazzling circle of fire rested upon it, which they recognised as being the spirit of St Francis, present with them but parted from his body. A friar who travelled with him had a vision, and in his ecstasy saw Heaven and a shining throne there, while a voice told him that it was destined for Francis. There was a friar who had a great reputation for sanctity but who never confessed with words but only by nods. St Francis came and admonished the man to confess once or twice a week, but he putting his finger on his mouth and shaking his head refused to

confess. After a few days he was taken with vomiting and perished miserably, thus showing that his pretended piety was of the evil one. Civil commotions having arisen in Arezzo, Francis perceived devils descending on the city. Calling brother Silvester to him, he directed him to go to the gate of the city and command the devils in God's name to depart. When he had done this the devils immediately fled and the citizens were at peace and unity. Francis greatly desired to convert the Moslems and to earn the crown of martyrdom. Proceeding to the east, he appeared before the Soldan at Damietta and offered to pass through the fire to prove the truth of his mission. When the Soldan refused, he offered to cast himself on the fire if the Soldan and all his subjects would embrace Christianity. This the Soldan also declined, but ordered that Francis should be conducted back to Italy in safety. From this time his sanctity was redoubled. He was lifted from earth in an ecstasy and communed with God. For the instruction of his followers, he performed in a miracle play representing the nativity. At another time when Francis and his companions were journeying over a desert mountain in the heat of summer they were exhausted by heat and thirst, and the saint by his prayers caused a fountain to spring from the rock. As he was passing through the Venetian marshes he arrived at a place where many birds were gathered together, and when he saw this he ran towards them and began to preach to them as if they had been reasonable creatures, exhorting them to praise their Creator ; and as he was speaking, the birds listened with every mark of attention, and though he passed

through their midst and touched many with his robe yet not one flew away before he had given them his blessing and dismissed them with the sign of the cross. Being the guest of the young count of Celano he took the opportunity to exhort him to confess his sins, as he would soon be in another place. His host acquiesced, ordered his household, and received absolution. Soon after they had sat down to the table he suddenly expired. On one occasion he preached before Pope Honorius III. and his court. But the most signal favour accorded to St Francis took place when he was on the Mount Averno. One morning as he was engaged in praying he saw a seraph with six shining wings, which descended towards him, and between the wings appeared a vision of the crucified Saviour, and he fell into an ecstasy and received the five holy wounds or stigmata as visible marks in his own body. In the year 1224 when Anthony of Padua was preaching to a general chapter of the Franciscans at Arles, St Francis appeared in the midst of them with his arms extended in the form of a cross. As he approached his end he did not relax his severities, and though his sickness endured a long time he caused himself to be laid on the bare ground. Summoning the brethren to him he divided the sacrament with them, and thus with a joyful spirit he departed in 1226 at the age of forty-four. His soul was perceived by a friar, a moon in size and a sun in splendour. A servant of the monks named Augustine who was near death and had long lost the power of speech suddenly cried out, "Wait for me, father, for I am coming with thee." When the bystanders asked what it was, he said, "Did you

not see our father Francis ascending to Heaven," and immediately expired. A woman who had been devoted to Francis had recently died, and the priests were celebrating her obsequies, when she suddenly arose on the bed and said to one of the priests, "Father, I wish to confess, for I was dead and was to be sent to captivity, as I had not confessed a certain sin, but by the intercession of St Francis I am permitted to return to the flesh and relieve my soul of this burden." And after she had confessed and received absolution, she slept in the Lord. After the death of St Francis his body was laid on a bier, and the people of Assisi flocked to see it. One of the friars named Jerome being sceptical about the stigmata, came to see and to feel them. The funeral convoy stopped before the church of St Damian, where St Clare and her nuns were established. They came out to kiss the stigmata, and Clare endeavoured to draw out one of the nails, but could not succeed, and dipped a handkerchief in the blood which flowed. The canonisation took place in 1228. Gregory IX had expressed some doubts with regard to the stigmata, but in the night St Francis appeared to him and reproved him for his unbelief, and exposing his side filled a cup with the blood which flowed from the wound there, and the pope on waking found this vessel in his hand. Three other posthumous miracles of St Francis have been commemorated in art. A man who had been mortally wounded by robbers, and who was given up by his physicians, invoked St Francis, who appeared attended by two angels, and healed him. A child of the Spini family fell from the window of the Palazzo Spini

and was killed. As he was being carried to burial his parents invoked St Francis, who appeared and restored him to life. A bishop falsely accused of heresy invoked the aid of St Francis who appeared in the sky and vindicated his innocence. — 4th October.

Attributes : The stigmata and the Franciscan habit.

Representations : Assisi, church of S. Francesco, frescoes by Giotto ; Florence, St Croce, frescoes by Giotto ; Florence, St Trinita, frescoes by Ghirlandaio ; Florence Accademia, panels by Giotto ; Montefalco, church of S. Francesco, paintings by Benozzo Gozzoli.

Authorities : Sabatier, Vie de St François d'Assise ; Petin, Dict. Hagiographique ; Legenda Aurea ; Jameson, Monastic Orders.

FRANCISCAN SAINTS : the principal ones are : Anthony of Padua, Bernardino of Siena, Francis, Louis, king of France, Louis, bishop of Toulouse, Clare, Elizabeth of Hungary.

FRANCISCAN VIRTUES : Poverty, Chastity, and Obedience, as represented by Giotto at Assisi and in the vaulting of the Bardi chapel at St Croce in Florence.

ST FRIDESWIDE ; the daughter of Didan, prince of Oxford. From her childhood she learned the truth of the maxim that whatsoever is not God is nothing. Early in her career she was attracted by the charms of a monastic life, and after her mother's death she took the vow of virginity, and in 750 founded a nunnery at Oxford in honour of St Mary and All Saints. The devil assailed her virtue with

innumerable temptations, but his fury only rendered her victories more glorious. Algar, prince of Mercia, being attracted by her beauty sent to demand her in marriage. Unable to overcome her resolution to remain a virgin, he determined to take her by force. He laid a snare to carry her off, but being warned, Frideswide escaped from her convent, which was broken up by her departure. She fled first to Abingdon, and concealed herself in a pig-sty. The pursuit being hot after her, she fled to Binsey, where she founded a convent and became famous for her merciful deeds. Not long afterwards she returned to Oxford, which was besieged by the prince of Mercia. However, he was struck blind as he was entering the town, in the hour of success, and only recovered by repenting and at the prayer of Frideswide. From this time the saint shunned society more than ever and retired to a little oratory at Thornbury which she had built for herself, and where she miraculously caused a fountain to flow. Frideswide died before the end of the eighth century and was buried in the church which afterwards took its name from her. 19th October.

Attributes : crown and sceptre (of curious pattern with heavy foliage), sometimes an ox by her side.

Representation : Oxford Cathedral, stained glass window.

Authorities : Butler, Lives of the Saints.

♣FROG : Ulpha.

G

GABRIEL : The archangel of the Annunciation. He usually carries a white lily in his hand, though sometimes it is a sceptre of sovereignty, especially in the earliest representations, and wears a white robe. 18th March.

ST GEMINIANUS : Bishop of Modena, and present at the council held at Milan against Jovinian in 390. Being sent for to Constantinople to deliver the daughter of the emperor Jovian from a demon he set out from Ravenna. On the way a great storm arose while he was sleeping in the ship, but on being awakened, he rose and quieted the waves. Arrived at Constantinople he cast out the demon but would receive no other token of the Emperor's gratitude but a rich chalice, and so he returned to Modena. Some time after he is reputed to have confronted Attila who traversed the town of Modena without perceiving the prey which he was allowing to escape. Shortly after his death, the Modenese raised a church over his tomb, and on his fete day a great company came together, when suddenly a terrible flood covered the surrounding country and threatened to demolish the church itself. In the midst of this peril, the people invoked the saint, and immediately the waters subsided. 31 Jan.

Attributes : habited as bishop ; carries a church in his hand.

Representations : Modena cathedral, sculpture by Wiligelmus ; S. Gimignano, Hall of Justice,

painting by Lippo Memmi ; Paris, Louvre,
painting by Guercino.

Authorities : Cahier, *Caracteristiques des Saints* ;
Pétin, *Dict. Hagiographique* ; Lindsay, *History*
of Sacred Art.

ST GENEVIEVE: Born at Nanterre, near Paris,
• about 422. One day St Germain, Bishop of
Auxerre, came to this village and a great crowd
gathered to see him, Genevieve being among the
number. When Germain saw her, obeying a divine
impulse, he had her brought before him and an-
nounced to the people that God had chosen her
for his spouse, saying, that influenced by her holy
example many sinners would renounce their evil
ways. When he insisted that she was bound to
preserve her virginity, she replied that it had always
been her intention to do so. The next day he again
sent for her and presented her with a bronze medal
marked with the cross, and told her to keep it always
round her neck and never to wear any other orna-
ment. One solemn feast day Genevieve's mother,
wishing to go to church, asked her daughter to
remain at home. As the latter complained, her
mother struck her and immediately became blind,
and was only restored after two days by her daughter's
intercession. On another occasion as she was in a
procession with some nuns older than herself who
preceded her, the Bishop of Chartres met them, who
said that she ought to go before the others because
she was full of heavenly sanctification. After the
death of her parents she went to Paris, and falling
sick remained for three days without giving a sign
of life. On her recovery she declared that an angel

had revealed to her the glories of the saints and the punishment of the wicked. When Attila, King of the Huns, threatened Paris, most of the inhabitants fled. But Genevieve prayed ceaselessly, and exhorted the citizens assuring them that the town would not be taken. And some of the inhabitants proposed to kill her as an impostor, but were dissuaded by the Archdeacon of Auxerre, and soon afterwards the Huns withdrew. One day while she was walking at the head of her maidens on the way to mass the candle which she carried in her hand was blown out as she passed through the street, but when she lighted it again it remained burning brightly and was never again extinguished. Paris, after being besieged for several months, was devoured by famine. Genevieve took a boat down the Seine to fetch provisions, and she reached a spot where there was a dangerous tree in the river. But she prayed and the tree fell, while two demons fled out of it, so that no more wrecks occurred there. On her return to Paris she distributed bread to the poor. At Troyes, Meaux, Orleans, and Tours she performed numerous miracles, and her life was spent in constant devotion. She cherished a particular fervour for St Denis, and wished to erect a church in his honour. For this she exhorted the neighbouring priests to use their utmost endeavours, and when they replied that they had no lime, she sent them to the bridge of Paris, where they learned the whereabouts of large quantities of this material from the conversation of two swineherds. After this the building proceeded successfully. She died in the year 512, and her body was buried on the Mt. St Genevieve, a magnificent shrine being made for it

by St Eloi. Many miracles were wrought at her tomb. When the Normans attacked Paris, her remains were taken to a place of safety, but were subsequently brought back to Paris. Later on a terrible plague, known by the physicians as the Holy Fire, ravaged Paris. In the midst of the general desolation, a holy priest named Etienne remembered the benefits conferred by Genevieve during her life, and, at his suggestion, her body was carried in procession to the Church of Notre Dame. As soon as the coffin entered the church, all those who had been attacked were healed, with the exception of three. Her feast day is still celebrated at Paris, when many peasants come to visit her shrine with the hope of being restored to health. She is the patron saint of Paris. 3rd Jan.

Attributes : Carries a lighted candle, which a devil is sometimes represented as trying to blow out. She wears keys at her girdle and carries bread, but these attributes are not so common.

Representations : Paris, Pantheon, frescoes by Puvis de Chavannes, and others ; the Church of St Germain l'Auxerrois.

Authorities : Douhet, Dict. des Legendes ; Cahier, Caracteristiques des Saints.

ST GEORGE OF CAPPADOCIA : Born in a city of Cappadocia, he was a Christian from his birth, and served as a military tribune in the armies of Diocletian and Maximian. At that time there was a marsh by the city of Lysia in the province of Lybia, like the sea in magnitude, in which dwelt a terrible dragon, which put to flight all who attacked it, and killed many with its breath when it approached the city.

The citizens were forced to appease it with two sheep daily, and when sheep began to fail, they gave it a sheep and a man, and after that their sons and daughters, casting lots who should be sacrificed and sparing no one. When nearly all the children had been devoured, the lot fell upon the king's only daughter. Now King Levius offered the people abundance of silver and gold if they would spare his child, but they were incensed against him and declared that he had made the law himself, they had lost their children, and if he refused his daughter they would burn his palace and all his family. After much entreaty the king obtained eight days' grace, and when the time had expired he delivered his daughter to the people clad in the royal robes, and they exposed her to the dragon and looked on from the walls. Now St George happened to pass that way, and beholding the princess weeping, he asked the cause. She told him all, adjuring him to fly lest he also should perish. But George exhorted her to take courage, and offered to fight the dragon in the name of Christ, she entreating him to go and not to share her peril. At this moment the dragon rose from the marsh, and George, mounting his steed, made the sign of the cross and rode against the monster, wounding him and casting him to the earth. Dismounting he cut off his head at a blow. The people who witnessed this wonder believed, and after George had preached to them, ten thousand were baptized. The king built a church in honour of the Virgin, from the altar of which flows a spring of great virtue in healing the sick. He offered George much money but he gave it all to the poor, and after admonishing the king and people he departed.

While St George was serving as tribune in the city, Militaria, the governor Dacian, greatly persecuted the Christians. Then George distributed his goods among the poor, and assuming the dress of the Christians, he went to the governor and proclaimed that all the gods of the heathen were devils. Dacian, greatly incensed, caused him to be beaten and stretched on a wooden horse, his body to be torn with nails and salt to be rubbed into the wounds, and so cast him into prison. Here the Saviour appeared to him and healed his wounds. On the morrow Dacian observed this and called a magician to surpass George in his sorcery. The wizard mixed a deadly poison in wine, but George, after making the sign of the cross, drank the cup and suffered no harm. Seeing this the magician believed, and asked the saint's forgiveness, but was immediately put to death by the governor. Dacian then commanded that George should be bound to a wheel set with sharp blades, but as he prayed the wheel was broken and he remained unhurt. A master of the horse, named Maguntius, who saw this, believed, and was beheaded for his faith. The governor sent George back to prison, when a widow brought her son to him who was blind, deaf, dumb, and lame; and the saint healed the child and converted the mother, and many others. Hearing this, Dacian again sent for him, and exhorted him to sacrifice. To this George replied that if the people would assemble he would go to the temple of Apollo and put the power of that deity to the proof. Entering the temple he commanded Apollo to proclaim himself. The statue declared that he and all the gods of the Gentiles were devils; moreover fire

descended from heaven and consumed both the idols and the priests. Then the governor caused George to be cast into a cauldron full of molten pitch and sulphur, but an angel came and extinguished the fire, leaving the saint unharmed. Upon seeing this the governor's wife, Alexandria, believed, and reproved her husband, but he ordered her to be hung up by the hair and scourged until she died. On the following day George was dragged through the city by a bridle, and then taken outside and beheaded; but as Dacian and his ministers were returning from the execution they were consumed by fire from heaven. St George is one of the seven champions of Christendom, and the patron saint of England. 23rd April.

Attributes: A figure in armour wearing the red cross, carrying a lance, with the dragon at his feet.

Representations: Padua, Chapel of S. Giorgio; Venice, Church of S. Giorgio Schiavone; paintings by Carpaccio; Bamberg cathedral.

Authorities: Peter de Natalibus, *apud* Lindsay, History of Sacred Art.

SAINTS GERVASE and PROTHASE: Twin brothers, the sons of St Vitalis and Valeria, who suffered martyrdom at Milan under Nero. After the death of their parents they gave all their goods to the poor. Re-entering Milan, they shut themselves up in a cell, and for ten years devoted themselves to reading and prayer. When Count Astasius came to Milan to fight against the Arcomanni, the priests of the idols went to him and declared that he would gain no victory until Gervase and Prothase had been killed. Accordingly they were brought out

and ordered to sacrifice; and when they refused the count caused Gervase to be beaten with whips, loaded with lead, and Prothase to be attached to a horse, and finally beheaded. Their bodies were taken by Philip, a servant of Christ, and hidden in his house. These remains were discovered by Ambrose, as they had appeared to him in a vision, in the year 386: a blind man who touched the relics received his sight, and other sick people were healed. 19th June.

Attribute : Represented with a tree between them.

Representations : Venice, Church of S. Vitale ;
Milan, Church of S. Ambrogio.

Authority : Peter de Natalibus.

GIANT : Christopher.

ST GILES (*Lat.* Egidius ; *Ital.* Egidio ; *Fr.* Gilles) :
Born of a noble family of Athens ; but seeing that his piety and erudition attracted great attention, he fled to France in order that he might lead a solitary life. Before his departure he went one day to the church and saw a sick man lying on the ground and asking alms. He gave the beggar his tunic, and as soon as the man had put it on he was healed. On his voyage to France the ship was assailed by a fearful tempest, but at his prayers the tumult ceased. When they landed the sailors took him with them, and continued to accompany him until he had found a cell, after which they left him. In his cell he lived in complete solitude, being nourished by a hind, who allowed him to milk her at certain hours. But the king's sons hunted in the forest, and seeing the hind, chased her with their dogs. And being hard pressed, the hind

took refuge at the feet of Giles, and he prayed that God would preserve the creature's life. The dogs would not come within a stone's cast of the holy man, but returned howling to the huntsman, who went home empty-handed. When the king heard what had happened he hastened to the spot, followed by the bishop and a multitude of huntsmen, but the dogs, as before, would not go near, and ran away howling. Then a huntsman, in order to make the hind move, shot an arrow carelessly, which severely wounded the holy man. The knight, however, followed the path, and found the holy man dressed like a monk, with the hind at his feet. The bishop and king went up to him, ordering the others to remain behind, and asked him who he was, and why he was there. And when he told them all, they asked his pardon for the wound, promising to send physicians. They also offered him many gifts, but he refused both the gifts and the medicine, praying to God that he might never again enjoy his former health. After this the king visited him frequently, and offered him large sums, which he refused for himself, but accepted for the purpose of founding a monastery, of which he subsequently took charge. When Charles Martel heard of his fame he sent for him and received him reverently. The king asked Giles to pray for him, as he had committed a terrible sin which he dared to confess to no one. The following day as Giles was praying for the king, an angel appeared to him, and placed a schedule upon the altar, upon which it was written that the king had been pardoned at Giles's intercession, but that he must abstain from the sin in future. Giles returned in



St Giles

honour to Nantes and raised the king's son to life. He died about the beginning of the eighth century. Among other events related of him, are a visit from King Childebert, and the casting out of a devil from a man in a church. 1st Sept.

Attributes : Hind taking refuge, the saint's hand pierced by an arrow.

Representations : Stained glass window in the Cathedral of Chartres ; a picture of the Flemish school in the National Gallery at London.

Authority : Legenda Aurea.

GIMIGNANO. *See* Geminianus.

GIRL WITH JUG : Julian, Bishop of Le Mans.

GLOBE or ball of Fire : Bernardino.

GOOSE : Martin of Tours.

GRAPES : Urban.

GREGORY the GREAT, pope and doctor of the church, born at Rome in 540, his father being a senator. In his youth he studied philosophy, and made great progress, being appointed chief magistrate of Rome. However, he contemplated taking up the religious life, and on his father's death he founded seven monasteries. One day as he was writing in one of these monasteries in which he was the superior, an angel came to him in the guise of a shipwrecked man and asked for his pity. Gregory gave him six pieces of silver, but the man almost immediately came back declaring he had lost much but received little. Although he received six more pieces he came again, and when Gregory heard that there remained nothing more in the monastery but a silver porringer, in which his mother had sent him some

soup, he gave that, and the man went away joyful, but afterwards revealed himself as an angel. Gregory next retired to a cell, and took the habit of the Benedictine order, but on a fearful plague breaking out at Rome, he came and ministered to the sick. Pope Pelagius dying at this time, Gregory was elected to succeed him in 599. After considerable reluctance he accepted the position, though he bore his new dignity with great humiliation. It was this Gregory, who on discovering the captive Saxons in the market-place at Rome, declared that they were not Angles but Angels, and sent Augustine to convert their race. Such was his reputation for sanctity, that John the deacon, his secretary, says that he saw the Holy Ghost in the shape of a dove perched on his shoulder as he was writing his homilies. After he became pope it was his custom to entertain twelve poor men at his table. One evening he counted thirteen, and he called his steward and asked the reason. The steward replied that there were no more than twelve. After supper Gregory called the unbidden guest, and asked his name. I am the poor man, he replied, whom you formerly relieved ; my name is Wonderful, and through me you shall obtain whatever you ask of God. On one occasion when Gregory was performing mass, one of them near him doubted the divine presence in the elements. The holy man prayed to God, and the doubter beheld a vision of the Saviour descending upon the altar surrounded by the instruments of His passion. Soon after his election Gregory ordained that processions should be made to avert the plague, and the picture of the Virgin,

said to have been painted by Luke, was carried before. The infection fled before the picture, while singing was heard in the air, and above the mole of Hadrian Gregory saw the archangel Michael sheathing his sword, by which portent he understood that the plague had ceased. The Empress Constantia, desiring some relics of Peter and Paul, sent a request to Gregory; but he refused to disturb their remains, though he sent her a part of the consecrated cloth (*Brandeum*) which had enfolded the body of John the Baptist. The empress contemptuously refused this gift, whereupon Gregory laid the *Brandeum* upon the altar, and after praying, took up a knife and pierced it, and from it blood flowed as out of the living body. A monk, in defiance of his vow of poverty, secreted three pieces of gold. On hearing of this Gregory excommunicated him, and shortly after the monk died. Gregory was filled with horror that the man had been cut off unrepentant and without absolution, and he wrote on a scroll a form of prayer and absolution which he commanded a deacon to read over the monk's grave. That night the monk appeared to the pope in a vision, and revealed to him his release from torment. Trajan the emperor was once hastening to war, when he was met by a widow who besought him to avenge the innocent blood of her son. Trajan promised to hear her on his return, but she persisted, and asked who would do her justice if he perished. And Trajan replied, "He who succeeds me." But the widow answered, "What will it profit you if I receive justice from another." Then Trajan descended from his horse and avenged her. It is

further related that one of Trajan's sons riding recklessly through the city killed a widow's son, and when she came to complain to him, he gave her the offender in the place of her lost son, and richly dowered her. When Gregory recalled these acts of mercy, he went to St Peter's and wept bitterly on reflecting that Trajan was lost. Then the Deity answered, "Behold I have heard your petition, and have released Trajan from eternal damnation." Gregory died in the year 604. He was the author of several works, introduced the Gregorian chant, and was the first pope to make use of the title *Servus Servorum Dei*. 12th March.

Attributes : The dove on his shoulder or head ; he is dressed as pope and frequently holds a book.

Representation : Rome, St Peters, in the Chapel of St Gregory. The story of Trajan and the widow is illustrated by two curious paintings of the Veronese school in the National Gallery, London.

Authorities : *Legenda Aurea* ; Jameson, *Sacred and Legendary Art*.

ST GREGORY NANZIANEN : Greek doctor of the church. Born in 327 at Arianza, in Cappadocia. His mother dedicated him to God from his birth. In his youth he made great progress in virtue and in the divine sciences. He pursued his studies at Alexandria and afterwards at Athens. On leaving the latter city he passed some time in solitude, living as a hermit. His father shortly before his death made him a priest in 361, but Gregory fled to St Basil, who reconciled him to the priestly duties. In the year 378 he lost his close friend Basil, which

caused him inexpressible grief. He preached with wonderful power, and converted many heathen and heretics. In 379 he was elected Bishop of Constantinople by acclamation, though he had endeavoured to avoid the honour. But he was so much beset by the Arians and suffered so many trials that he determined to resign, and he left the see in 381. The ill state of his health led him to retire to his native place, where he lived in complete solitude. He died about the year 389, leaving all his property to the church and to the poor of Nanziana. After many removals his relics found a final resting-place at the Vatican. 9th May.

Attribute : He wears the dress of a Greek bishop, his head is bald and he has a long reddish beard.

Representation : Venice, S. Marco.

Authority : Pétin, Dict. Hagiographique.

GRAPES : Urban.

GRIDIRON : Laurence.

H

HABITS—

Augustinians : Black habit with long sleeves, nearly to the ground. (*See illustration, page 21.*)

Benedictines : Originally a black habit with a hood, but the reformed Benedictine, namely, the Camaldolesi, the Carthusians, and the Cistercians, wore white habits, and in their convents Benedict himself is represented in white. (*See illustration, pages 29, 33.*)

Bishops : Distinguished by the mitre and crozier as well as their vestments. When they belonged to a religious order they frequently

wore the habit of their order under the vestment.

Cardinal : Distinguished by the red hat and tassels.

Deacons : Wear the dalmatica, a long robe with sleeves, which are partly open at the sides.

(*See illustration, page 157.*)

Dominicans : A white robe covered by a black cloak and hood. (*See illustration, page 71.*)

Franciscans : Originally a grey habit, afterwards changed to brown, invariably bound round the waist with a knotted cord. (*See illustration, page 89.*)

Physician : Red robe trimmed with fur, and red caps.

Pilgrim : Carry a peculiarly shaped staff, usually having a crochet at the top to which a wallet is fastened. In their cap or on their cloak is an escallop shell turned downwards. (*See illustration, page 221.*)

HAIR, LONG FLOWING : Worn by Mary Magdalene, Mary the Egyptian, and Onofrio.

HALBERT : Jude the Apostle.

HAMMER : Eloi.

HANDKERCHIEF, MARKED WITH THE FACE OF CHRIST : Veronica.

HEAD, CARRYING : The attribute of a large number of saints, the most important of whom is Denis of France.

HEAD CUT ACROSS TOP, WITH SWORD OR HATCHET IN IT : Peter Martyr.

HEART, FLAMING OR TRANSFIXED BY AN ARROW : Augustine.

ST HELENA, the Empress : Born in England 247,

and married the Emperor Constantine Chlorus. Her son was Constantine the Great. For her legend see Cross, Invention of the. 18th Aug.

Attribute: The cross, of large size, which she carries or which stands beside her.

Representation: London, National Gallery, by Veronese.

ST HILARION: Born at Thabatha, about five miles from Gaza, in 291, of heathen parents. Being sent to Alexandria when a boy he was converted and became animated by a desire to see St Anthony. Accordingly he sought out the renowned hermit and lived with him in the wilderness for two months. His parents being dead he returned home and divided the inheritance between his brother and the poor. Although only fifteen and very frail and delicate, he again retired to the desert wearing sackcloth and a robe of skin given him by Anthony, and here he ate no more than fifteen figs daily. As he advanced in age Satan attacked him through his desires, but he determined to beat down the devil by fasting, praying, and singing psalms. He further employed himself by digging and making baskets with bulrushes. One night he thought he heard the crying of infants, the bleating of sheep, the lowing of cattle, the weeping of women, the tramp of armed men, and other portents; but he recognised all this as the work of the devil, and making the sign of the cross on his forehead waited what would happen. On a sudden a chariot and horses dashed upon him, but as he called on Jesus it all disappeared. Many other temptations were laid for him by the devil, who once leaped upon his back and spurred his

sides, beating his neck with a scourge. From his sixteenth to his twentieth year Hilarion inhabited a hut made of bulrushes and sedge, but afterwards he built a small cell, and continued to practise the strictest abstinence. After he had passed twenty-two years of solitude, and had acquired a great reputation throughout Palestine, he was visited by a woman who had been married for fifteen years without issue. Learning the cause of her visit he bade her have faith, and after a year she brought forth a son. A woman who had been blind for ten years was brought to him, and when he saw her he exclaimed, "If you had given to the poor what you have thrown away upon physicians, the true physician would have healed you." However, he had pity on her, and spitting in her eyes restored her sight. Orion, a rich man, but so terribly possessed by devils that it was necessary to load him with chains, was brought to him, and while there he broke loose to the terror of all. Hilarion, however, smiled, and drawing the man towards him caused the devils to depart out of him, which they did, making a great tumult. His fame continually increasing, great multitudes flocked to see him, but as he desired above all things to have solitude he resolved to leave his cell. After much journeying he reached the lofty mountain which Anthony had inhabited and found two monks there. After visiting Anthony's cell he returned to Aphroditopolis and settled in the neighbouring desert. But still fearing publicity and desiring to go to some place where he was unknown, Hilarion was taken by a disciple to Epidaurus, a city of Dalmatia. But even here he could not be hid. A great dragon was laying waste the province and his

aid was requested. Hilarion prepared a funeral pile, and after he had prayed he commanded the dragon to mount on to it. Upon this being done Hilarion set fire to the pile and the dragon was consumed. While Hilarion was meditating another flight, an earthquake took place and caused the sea to forsake its bounds. Then the natives of Epidaurus took the old man and placed him on the shore, for they feared that the waves would destroy the city. But when Hilarion had drawn three crosses on the sand and stretched out his hand towards the sea, it towered over him, but gradually subsided to its bed. The miracle being noised abroad Hilarion fled to Cyprus. On the way they were chased by pirates, but Hilarion encouraged those who were with him, and though the pirates came close up to them they could not take them, and their vessel was carried away from its expected prey. Hilarion then went to dwell in the desert in the interior of the island of Paphos, and being very old he wrote an epistle to his disciple Hesychius, and prepared for death. Before his departure he was visited by many holy men and a devout woman named Constantia. After his death they buried him there, but Hesychius came and stole away the body. 21st Oct.

Attribute : Hermit forcing dragon to cast itself on the fire.

Representation : Pisa, the Campo Santo, fresco by Pietro Lorenzetti.

Authority : Lindsay, History of Christian Art.

HIND AND ARROW : Giles.

HOG : Anthony.

HORSES, TORN BY : Hippolytus. For legend see under Laurence.

ST HUBERT: A native of Aquitaine, or, as some say, of the Ardennes. In his youth he fled from the cruelty of the tyrant Ebroin, who was warring against France, and went to King Pepin. One Christmas Day, when his companions had gone to church, he went into the forest to hunt. And it happened that a pure white stag appeared to him, bearing the cross between its horns, while a voice from the crucifix said, "Go to Lambert, Bishop of Maestricht, and be converted, doing penance for your sins, for by you shall the Church be exalted." Then the stag vanished, and Hubert hurrying to Lambert related the vision to him. From this time Hubert lived a life of great piety, and after a while he proceeded on a pilgrimage to Rome. During his absence Lambert suffered martyrdom, and an angel carried his pastoral staff and put it on the altar of St Peter's, while Pope Sergius received a vision directing him to appoint the pilgrim Hubert in Lambert's place. When the pope awoke he found the pastoral staff, and greatly impressed by the vision he went to the church and scrutinised the people, but as soon as Hubert came he immediately recognised him and wished to create him bishop. Hubert refused the honour, and the pope himself doubted his vision, when suddenly an angel appeared bearing a beautiful stole and a letter exhorting Hubert to obey the will of God. After this the pope ordained Hubert Bishop of Maestricht, and the holy man went away to his see, where he distinguished himself by his sanctity and good works. After he had been ordained twelve years, Hubert received a vision directing him to remove the remains of Lambert to the spot where he had suffered martyrdom. After much prayer and fasting, in which all

his clergy united, Hubert found the holy relics, and translated them with solemn pomp, many miracles being wrought on the way. Hubert himself wrought many miracles, restoring the withered hands of a woman, casting out devils, and obtaining by his prayers an abundant rain after a long drought, in which the Meuse had almost run dry. The place to which Hubert translated the relics of Lambert was Liege, and here he established his episcopal seat. Warned by an angel of his approaching end, Hubert made his final dispositions, and after consecrating the Church of Fur in Brabant, he bid farewell to his flock and died on 30th May 727. His body was immediately transported from Maestricht to Liege and buried in the church there, and the rod which they used to measure the tomb miraculously grew longer, for which reason it has been preserved in the church. Now in the days of King Charlemagne that monarch received a revelation directing him to translate the relics of St Hubert. But as he was not quite assured, the clergy fasted for three days and prayed for direction. And on the third day they put two books on the altar, and when they opened one they found the words *Dirige viam famuli tui*. Assured by this, the ecclesiastics went to the Chapel of St Peter on the following day at sunrise accompanied by a vast crowd of the nobility and common people and bearing the cross. Opening the tomb, they found the saint's body perfect and without a blemish. When this was made known, Charlemagne hurried to the spot accompanied by his wife, barons, and many knights, eager to see this great miracle. And Charlemagne kissed the hands and feet of the holy man and carried the body to the altar, offering

rich gifts of gold and precious stones. After the establishment of the Abbey of St Hubert in the Ardennes, the monks desired to possess the relics of the saint. The matter was referred to a council at Aix by Louis le Debonnaire, and it was decided that the body should be taken to the abbey. Hubert is the patron of hunting and protector against hydrophobia. Patron saint of Liege and Juliers. 3rd Nov.

Attributes : The stag with the Cross between its horns ; distinguished from Eustace by being dressed as a huntsman with his horn, or by wearing the episcopal habit.

Representations : Abbey of St Hubert in the Ardennes ; Louvain, church of St Jacques, painting by Crayer ; Amboise Chateau ; London, National Gallery, picture by Meister von Werden.

Authority : Douhet, Dict. des Legendes.

HUMAN FACE : Matthew, as Evangelist.

HUNTSMAN : Hubert.

I

I.H.S. on a tablet : Bernardino of Siena.

ST ILDEFONSO : Born at Toledo in 607. He was placed in his early youth under St Isidore of Seville. He entered the Benedictine Monastery of Ogli, near Toledo, and became its superior, ultimately succeeding to the see of Seville, where he presided over a council held in 659. He cherished the warmest devotion for the Virgin Mary, and one day as he was present in her church to celebrate her feast, she appeared to him in a vision holding a shining white stole, and assigned an ivory seat to him, saying that he alone was worthy to sit in it, and his succes-

sors were unworthy to do so. When after his death his successor Siagrius put on the stole and placed himself in the seat, he fell to the ground and lost the use of his limbs, only being healed after a severe penance. The vestment and the seat are present in the church as relics. On another occasion St Leocadia, to whom Ildefonso had vowed a particular devotion, rose out of her tomb clad in a Spanish mantilla to inform him of the favour with which the Virgin regarded his treatise written in her praise. Before she disappeared Ildefonso was able to cut off a corner of her mantilla, which was long preserved as a relic. Ildefonso died in 667, and was buried in the Church of St Leocadia at Toledo. 23rd Jan.

Attribute: Habited as bishop, the Virgin delivers the stole to him.

Representations: Madrid, Prado Gallery, picture by Murillo; Vienna, Imperial Gallery, picture by Rubens.

Authorities: Peter de Natalibus; Pétin, Dict. Hagiographique; Jameson, Monastic Orders.

INKHORN: Bernard.

ST ISIDORE: A native of Alexandria. During the persecutions of the Christians he hid himself and fled to Scio, lodging with a woman and her three daughters, women of evil life, but whom he succeeded in converting. And a demon was there inhabiting an Ethiopian, and when he saw Isidore he prayed that the saint would not cast him into the abyss. Isidore promised the demon this favour, if he would slay a dragon which tenanted a well in the island and killed many. The demon accepted this condition, and by his means the people were freed from a terrible

scourge. But when the praetor Numerianus heard of it, he took Isidore and, after beating him with ox thongs, he cast him into prison. The following day, as he would not renounce Christ, he was bound to a horse and dragged over rough ground, but by the grace that was in him the briars and thorns there were transformed into beautiful and fragrant trees. Then he was put into the fire, but on coming out uninjured he was beheaded. His body was taken away and buried by a holy matron. But in the time of the Doge Michael of Venice the body came into the possession of the Venetians, who carried it to their city, where it rests in the basilica of S. Marco. 15th May.

Representation : Venice, S. Marco.

Authority : Peter de Natalibus.

ST ISIDORE: Born at Madrid about 1110. His parents were devout but poor, and could give him no education. He worked as an agricultural labourer, and entered the service of Juan de Vargas, who proved a hard master, grudging the time which he spent in his devotions. But one day when Juan had gone into the field to reprimand him, he saw Isidore kneeling in the field, while two angels guided his plough. Overcome by awe, Juan went home and dealt more kindly with his servant thereafter. On another occasion Isidore provided Juan with water by striking a rock and causing a fountain to spring up, and when his master's son fell into a well and was drowned Isidore restored him to life. Although so poor himself, he gave freely to the poor. He predicted his own death, and died in the year 1170 of a fever. The canonisation took place in the year 1662. Patron saint of Madrid. 10th May.

Attributes : Dressed as a labourer and carries a spade, or with plough ; angels are at work in the field behind him.

Representation : Paris, Church of St Vincent de Paul.

Authorities : Pétin, Dict. Hagiographique ; Jameson, Sacred and Legendary Art ; Cahier, Caractéristiques des Saints.

J

ST JAMES THE ELDER (*Fr.* Jacques, *Ital.* Jacopo or Giacomo, *Lat.* Jacobus, *Sp.* Jago) : After the Ascension he preached in Judea and Samaria and then proceeded to Spain. Returning to Judea he was encountered by a magician named Hermogenes, who was leagued with the Pharisees and who sent his disciple Philetas to dispute with James. But when Philetas arrived the apostle overcame him in argument and wrought many miracles in his presence, so that he went back to his master declaring himself a convert. Hermogenes in a rage bound him by magic so that he could not move, but he sent word to James, who returned him a handkerchief, and when Philetas touched this the spell was broken ; and he hastened to the apostle. Then Hermogenes sent devils, commanding them to bring James and Philetas to him bound. When the devils came they prayed the apostle to have mercy on them, and he released them from the charms of the sorcerer, commanding them to bring Hermogenes to him bound. And they brought Hermogenes to James with his hands bound behind him and besought

the apostle to permit them to be avenged on the magician for the torments which he had inflicted on them. James, however, commanded Philetes to release Hermogenes, who stood confounded not daring to depart, as he feared the wrath of the devils. But the apostle gave him his staff and he went to his house and brought all his magical books to be burned. James commanded that they should be thrown into the sea, lest the smell of them should harm the unwary. When this had been done Hermogenes besought the apostle's pardon, and grew in grace thereafter, many marvels being wrought by him. After these things the Jews came and reproached the apostle for preaching Christ, but he addressed them with such eloquence that many of them believed. However, Eleazar the High Priest raised a tumult and caused James to be taken, while Jonah the scribe put a rope round his neck and dragged him before Herod Agrippa. And Herod, being willing to please the Jews, commanded that he should be beheaded. As James was on the way to the place of execution, a paralytic man, who was lying by the roadside, called on him that he should heal him. The apostle, invoking the name of Christ, immediately made him whole, and when Jonah the scribe saw this, he confessed Christ so that he also was condemned to be beheaded. Immediately afterwards James suffered martyrdom. Then came the disciples by night and put the body into a ship, committing themselves to the sea without mariners or pilots. And they came to Galicia in Spain when Lupa was queen. Laying the body on a stone, the hard material yielded like wax and became a sarcophagus.

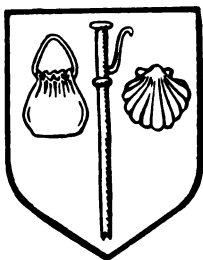
Proceeding to the queen the disciples related how Christ had sent her the body of the apostle, but she directed them deceitfully to the king of Spain, who cast them into prison. From their dungeon they were set free by an angel, and the king sent soldiers to kill them, who were drowned by the breaking of a bridge. Then the king sent for the disciples and was converted, but Lupa was grieved. However she offered them certain oxen which she kept on a mountain to take the saint's body where they would. Now these oxen were wild and were guarded by a huge dragon, and she hoped that they would tear the holy body in pieces. But the disciples ascended the mountain, slew the dragon by the sign of the cross, and yoked the oxen to a wain upon which they laid the body of James in its stone sarcophagus. And the oxen were as tame as lambs and drew the body to the midst of the queen's palace without guidance. When she saw this she believed and gave her palace at Compostella as a church for the holy body, endowing it richly. Among other posthumous miracles it is related that three poor pilgrims, a father and mother with their son were travelling to Compostella, and halted by the way at an inn. The landlord's daughter, struck by the youth's beauty, offered herself to him, but being repulsed hid her father's drinking cup in his baggage. After their departure the pilgrims were pursued, and the cup being found in the youth's baggage, he was taken before the Alcaide and forthwith condemned to be hanged. The parents performed their vows, and on their return the mother went to see the remains of her son and was astonished to find him alive and well.

St James, he said, had supported him so that he had suffered nothing. The father and mother went immediately to the Alcayde, who was sitting down to dinner of a cock and a hen which were laid before him. The mother came in crying that her son was alive. "Nonsense," replied the Alcayde, "he is as much alive as these fowls," and as he uttered the words the birds rose up in the dish alive and well. The Alcayde immediately repaired to the gibbet followed by all the village, and they found the youth fresh and ruddy as if he had been feasting instead of fasting for six months. And the pilgrims departed together rejoicing.

Attributes : As a pilgrim with the staff and escallop shell.

Representations : Padua, S. Antonio, frescoes in the Chapel of St Felice; Padua, Eremitani, frescoes by Mantegna; Prato, chapel of S. Jacopo, frescoes by Bicci; stained glass windows in the cathedrals of Bourges, Chartres and Tours; St Jago of Galizia near Spoleto, frescoes by Lo Spagna.

Authorities : Legenda Aurea; Peter de Natalibus; Lindsay, History of Christian Art.



The Pilgrim's staff, wallet, and escallop shell, the attributes of St James

ST JAMES THE LESS: Resembled Christ in his appearance, so much so that many mistook the one for the other, and this it was which rendered the betrayal of Judas necessary. After the Lord's death,

James vowed that he would not eat until he had seen him risen, and the Saviour appeared to him the same day, and commanding that bread should be brought, broke it and gave it to James, exhorting the disciples to eat. After the Ascension, James was ordained bishop of Jerusalem, and governed that church for thirty years. As James was preaching to Caiaphas and other Jews in the temple, a Jew entered the building and spoke against him stirring up the people, and a man ascended the steps where James was preaching and threw him down breaking his leg so that he went lame for ever afterwards. Nevertheless he never ceased from preaching throughout his episcopate. When the Jews had been baulked of their prey in Paul, who had appealed to Cæsar, they turned their persecutions upon James. And on Easter day the priests asked him to declare to all what he thought of Jesus. Then James announced in a loud voice that He was enthroned in Heaven and would come to judge the quick and the dead. At this the Christians rejoiced, but the priests of the Jews were confounded. And having taken counsel together, they took James to the top of a pinnacle of the temple and threw him down. When they came to find him he was on his knees praying for his persecutors. At this they took up stones to cast at him, and while one of the priests chided the others for stoning a just man who was praying for them, one of their number snatched up a fuller's club and knocked out the brains of the saint. A merchant who had been stripped of all his goods by a tyrant and cast into prison, implored the protection of James, who led him to the summit

of a tower and commanding the tower to bow itself to the ground, the merchant escaped. A poor pilgrim, being without money and food, fell asleep by the wayside, and on waking found that St James had supplied him with a loaf of bread, which lasted until the end of the journey.
1st May.

Attributes : The fuller's club.

Representations : Padua, S. Antonio, frescoes in the Belludi chapel.

Authorities : Legenda Aurea ; Peter de Natalibus ; Jameson, Sacred and Legendary Art.

ST JEROME (*Ital.* Girolamo ; *Lat.* Hieronymus, Jeronimus) : Latin doctor of the church. Born at Striconium in Dalmatia in 331 and received full instruction in Latin, Greek and Hebrew. But he loved Plato more than the prophets, and, being seized with a fever and expecting death, he thought himself caught up before the Judgment Throne of God. Questioned as to his condition, he answered that he was a Christian. Thou liest, came the answer, for where the treasure is there will the heart be also. At this Jerome was silent, and the judge commanded him to be scourged. And he begged for mercy while those standing by also pleaded for him, and upon his promising never again to read secular writings, he was released. He awoke bathed in tears with the marks of the stripes still upon his shoulders. On his recovery he departed to the Egyptian desert, struggling with the flesh and enduring unheard of privations and penances. After four years he settled in Bethlehem, founding a monastery there. Here he amassed a great library,

spent his time in fasting and study, and devoted fifty years to the translation of the Scriptures, the result of his labours being the Vulgate. He also founded a nunnery there, establishing in it his friends Paula the widow and her virgin daughter Eustochium. One day towards evening, as Jerome and the monks were seated reading the Scriptures, a lion which had fallen lame entered the monastery. The monks fled precipitately, but Jerome went up to him and found that the animal had run a thorn into its foot. He drew it forth, and ever afterwards the lion dwelt there like a domestic animal, eating hay like an ox. Jerome imposed upon him the service of safe guarding the ass who brought wood to the monastery. But one day the lion fell asleep, and some merchants who were passing by with their camels stole the ass, who was grazing at a great distance from the lion. When the lion awoke he went about seeking for the ass, and not being able to find him, returned in shame to the monastery, though he would not venture to enter by the gate. When the monks saw him they concluded that he had eaten the ass and refused to give him his accustomed food. By Jerome's advice they made the lion perform the duty of the ass and bring faggots from the forest. After this had continued for a long while it chanced that the lion became very restless one evening and at length he perceived the merchantmen returning with their camels and the ass with them. And the lion roared and rushed upon them so that they fled for their lives, while the lion drove the ass and the camels to the gates of the monastery. When Jerome was told of this he gave orders that the camels should be unloaded and their feet washed. Meanwhile the

lion ran through the monastery kneeling before each of the monks and wagging his tail, as if to ask pardon for his past offence. While these events were going forward the merchants arrived at the gate and asked to see the abbot, and as he went out to them, they threw themselves at his feet, imploring his forgiveness. But Jerome drew them in with him and entertained them to a feast which he had prepared in anticipation of their coming. Now when Jerome's end drew near he commanded that they should lay him on the ground, covering his body with sackcloth, and calling the monks together he spoke words of comfort and exhortation to them, appointing his successor. After he had received the sacrament a great light shone about him, and innumerable angels were seen by the by-standers, while the Saviour addressed him asking if he was ready. After an hour the light departed and Jerome was no more. At that very hour Augustine, Bishop of Hippo, was sitting in his cell meditating on a treatise, and had begun to write to Jerome, when a great light shone in his cell and a voice reproved him for endeavouring to comprehend the eternal beatitude while still in the flesh. And Augustine learned that Jerome's spirit was addressing him, and after he had asked many questions concerning the joys of Paradise, the angels and the Trinity, the light and the voice departed. It is said that Jerome was appointed cardinal at the age of twenty-nine, receiving the hat from the hands of the Blessed Virgin herself.

Attributes : Naked and striking his breast with a stone, wears a long white beard ; dressed as a cardinal with an attendant lion. In the latter

character he sometimes holds a church and a book.

Representations: Venice; S. Giorgio Schiavone, paintings by Carpaccio; Florence, Ognissanti, painting by Ghirlandaio.

Authorities: Lindsay, History of Sacred Art; Legenda Aurea.

SS. JOACHIM AND ANNA: The parents of the Virgin Mary. See Mary the Blessed Virgin.

ST JOHN THE BAPTIST (*Fr.* Jean Baptiste; *Ital.* Giovanni Battista): The story as represented in art follows the narrative given in the gospels (Matt. caps. iii., xi., xiv.; Luke i. 5-25, 57-80; ii. 1-20; vii. 19-23). 24th June.

Attributes: Long staff with a small cross piece near the top, usually a scroll with the words *Ecce Agnus Dei* (Behold the Lamb of God), and carries a Lamb in his arms. Wears the coarse garment of camel's hair.

Representations: Venice, S. Marco; Florence, S. Croce; Bourges cathedral.

Authorities: The four gospels, principally St Luke.

ST JOHN CHRYSOSTOME: Born at Antioch about 344. He lost his father while still very young, but his mother took charge of his education. At the age of twenty-six he resolved to renounce the world, and after being restrained for a short while by the prayers of his mother he fled to the desert and led the life of a hermit. Having passed five or six years in this manner he was ordained by Flavian, Bishop of Antioch, who sent him to preach. At his

consecration a white dove was seen to descend upon his head. The fame of his eloquence spread far and near and he was the greatest Christian orator after Paul. The people of Antioch loved him so dearly that when he was appointed patriarch of Constantinople it was necessary to carry him off by force. His denunciation of the vices of Empress Eudoxia led to his banishment, but the people compelled the emperor to recall him. His inflexible integrity led to a second banishment and he perished, largely owing to the cruelty of his guards on 14th Sept. 407.

The penance of St Chrysostome is the name of a legend which relates how a king was in the forest hunting with his daughter, and in the excitement of the chase he lost her. She came to the cave of the saint who at first took her for a demon, but afterwards admitted her, tempted by her beauty he violated her, and then, fearing discovery, he murdered her. A cavalier passing by in search of the princess asked him if he had seen her, and this he denied. In this manner he had broken all his vows, and he now determined to impose a severe penance on himself, that he would neither eat bread or drink wine, or look up to Heaven, or speak either Hebrew or Latin until an infant seven days old should open its mouth and say, "Heaven has pardoned you, go in peace." The penance endured for seven years, and at the end of that time the king was hunting in that part of the forest when the dogs came upon what looked like a bear. They took him home on a chain, but he refused meat and bread and kept grazing. On New Year's day the queen gave birth to a son, and on the seventh day the saint received his absolution from the mouth of the infant. The

hermit then made signs for writing materials, but as no inkhorn could be found he put the pen into his mouth and wrote in letters of gold. He then confessed his foul crimes to the king. Cavaliers were dispatched to the forest in search of the body of the princess. As they approached the cell they heard heavenly music and found the lady alive and well, for she had been spending the time with the Virgin and the angels. On her being brought back to the palace there was feasting and joy and she announced to the hermit that he was pardoned. He returned to his cell and passed the remainder of his life in the odour of sanctity. 27th Jan.

Attributes: Habit of a bishop with a book in his hand; sometimes a bee hive at his side.

Representation: Venice; S. Gian Grisostomo, painting by Sebastiano del Piombo.

Authority: Jameson, Sacred and Legendary Art.

ST JOHN THE EVANGELIST: After Pentecost he went to Asia where he founded many churches. When the Emperor Domitian heard of this he sent for him and caused him to be put into a cauldron of boiling oil, but John experienced no harm. The emperor then exiled him to the island of Patmos, where, being left entirely alone, he wrote the Apocalypse. On the assassination of the emperor, John was recalled to Ephesus, and all the faithful came out to meet him saying, "Blessed is he that cometh in the name of the Lord." As he entered the town they were bearing to the grave a woman named Drusiana. Her relations came to John and told him how ardently she had desired to see him before her death. Then he commanded that they should set

down the body and unbind her and he said, "Our Lord will raise thee, Drusiana, rise, return home and prepare me some food." And she arose and returned to the house and it seemed to her that she had only awakened out of sleep. Once as the philosopher Crato was haranguing the people in the market place, he showed how contemptible were the things of this world. Having convinced two youths he commanded them to sell their goods, buy precious stones with the proceeds and then to destroy the stones in public. While this was going on the apostle passed by and rebuked them saying that the money should have been given to the poor. Then Crato said, if your master is the true God, make these stones whole again, and John, taking the fragments, restored the stones to their former lustre. On this Crato and the youths believed, sold the stones and gave the money to the poor. Two other youths, touched by this example, sold all they possessed and gave the proceeds to the poor, but one day seeing their former servants more richly clothed than themselves they repented of what they had done. John perceived their sadness, and one day as they were on the sea-shore he told them to gather bits of wood and pebbles, and then turned the heap into gold and precious stones, telling them to take it to the goldsmiths. When they returned the apostle preached to them concerning the evil of the covetousness of riches, and as he was speaking they brought



The Cup and Serpent
of St John

him a man who had died thirty days after his marriage. His mother and wife fell at the apostle's feet and besought him to raise the dead man. The apostle wept and then raised the dead man, ordering him to relate to the youths what had happened. And he spoke of the joys of Paradise and the pains of Hell, exclaiming "Unhappy youths, I have seen the angels weeping on your account, and the devils rejoicing." When he had finished speaking the youths fell at the feet of the apostle and besought him to have pity on them. He then commanded that they should do penance for thirty days, and at the end of that time the gold and jewels became wood and pebbles once more, and the youths recovered the graces and virtues which they had possessed before. When John had preached in all Asia, the priests roused the people against him and dragged him to the temple of Diana to sacrifice. But the apostle offered a test, that if he should pray Christ to destroy the temple and it fell, they would believe. And as he prayed the temple fell and the image of Diana was broken in pieces. But Aristodemus, bishop of the idols, raised a great tumult against him. Then John offered another test. Two criminals were sent for from prison and on being given some poison prepared by Aristodemus, they fell down dead, but when the apostle received the cup he made the sign of the cross, drank the contents, and remained unharmed. Then Aristodemus said, I will believe if you will raise the two dead men. Accordingly John gave him his mantle, and when it was laid on the men they arose immediately. And John baptized Aristodemus, the proconsul and all his household, and they founded a

church. When John had attained the age of ninety-eight years, the Saviour appeared to him saying "Come to me, my well beloved, for it is time for thee to sit at table with thy brethren." And John rose and the Lord said to him "Thou wilt come to rejoin me on Sunday." When Sunday came the apostle assembled all the people in the church, and preached to them. After that he caused a square grave to be dug at the foot of the altar, and the earth to be carried out of the church. He then entered the grave and prayed, and after he had finished a great light surrounded him, and when it had disappeared the grave was found to be full of manna. St Edmund, king of England, never refused an alms to a beggar who asked it in the name of St John. One day a pilgrim asked his charity, and the king having nothing else, gave him his gold ring. Long afterwards an English knight received this ring from the hands of this pilgrim, in parts beyond the sea, who charged him to take it to the king and say, "He to whom and for whose sake you have given this ring, sends it back to you" from which it was clear that St. John had appeared to the king under the guise of a pilgrim. The legend is also related of Edward the Confessor. When the Empress Galla Placida was returning from Constantinople to Ravenna, she encountered a terrible storm. Being rescued from its fury she built a church to St John in conformity with a vow, but she possessed no relics with which to consecrate the sanctuary nor could she obtain any. However St John took pity on her, and one night as she was praying he appeared to her in a vision, and as she threw herself at his feet to embrace

them he vanished leaving one of his sandals in her hand.

Attributes : The chalice with a serpent issuing out of it, in allusion to the miracle of the poisoned cup. As an evangelist his symbol is the eagle. Part of his clothing is always green.

Representations : Florence, St Croce, frescoes by Giotto ; Florence, St Maria, Novella painting by Filippino Lippi ; Venice, S. Marco ; London, National Gallery, picture by Margaritone ; Tours cathedral, stained glass window ; Chartres cathedral, stained glass window ; Bourges cathedral, stained glass window ; Westminster Abbey, screen of the Confessor's chapel.

Authorities : *Legenda Aurea* ; Peter de Natalibus ; Jameson, *Sacred and Legendary Art*.

ST JOHN GUALBERT : Born at Florence in the year 1040 of noble parentage. While still a youth and as he was going towards Florence one good Friday with an armed company, he fell in with a man with whom his family was at feud, because the man had unjustly assassinated his brother Ugo Gualbert. The passage was narrow and there was no way of escape, but as John prepared to run the man through the body with his sword, he threw himself at John's feet, and stretching out his arms in the form of the cross, besought John, by the passion of Christ, to spare him. And John remembered the event celebrated that day, and the mercy of Christ to his executioners, so that he raised the man to his feet, embraced him and let him go. Proceeding on his way he came to a monastery and entering the church he knelt before the crucifix. And the head of the crucified



St John Gualbert

one inclined towards him from the cross and appeared to bless him for having pardoned his deadly enemy. After this John determined to renounce the world and going to the abbey of San Miniato of the order of St Benedict he begged the fathers to grant him their habit. He showed wonderful devotion in his new character, and on the death of the abbot was elected to succeed him ; but he refused this honour, preferring to obey rather than to command. While he was at St Miniato one of the monks went to the bishop of Florence and bribed him to give him the administration of the abbey. John at once knew of this, and accompanied by another monk he went to Florence and called on an old man named Teuzone who inhabited a cell near St Maria del Fiore to ask his advice. And he advised them to go to the piazza and proclaim that the bishop and abbot were simoniacs. And when they had done this there arose a great tumult, but they withdrew in safety.

Desiring a more complete solitude John went to the valley of Camaldoli and there established a new monastery at Vallombrosa, and a new order of Benedictine friars, which was confirmed in 1070.

After the establishment of the house at Vallombrosa many other monasteries of the order were founded by him ; and one day he visited one of these, the monastery of Moscheta, and finding it very sumptuous he called the abbot and reproved him, saying that he had incurred great expense in building the monastery, which might have relieved many poor. Turning to a small stream behind he prayed to God that it might take vengeance on that house. No sooner was he gone than the stream became a torrent and washed away the monastery.

One day on returning from his visitation of the monasteries he remembered how poor many of the people were, and calling his almoner and procurator he asked them how much grain there was. When he saw that the granary was full, he reproached them and afterwards ordered a large vessel to be brought. Filling this with wheat, he distributed corn to the poor from the third to the ninth hour, the vessel being as full at the end of that time as it was at the beginning. Once in the monastery the monks had no more than three loaves, for it was a time of famine. John commanded that the loaves should be divided and a portion given to each monk, saying to-day we suffer want, but to-morrow there will be abundance. When the hour of dinner came the monks ate the bread but would not touch the meat offered them, because of their reverence for the rule. The following day some monks of St Salvi came bringing an abundance of provisions, saying that they were sent by some noblemen, but who the nobles were was never discovered. As John and his monks maintained that Pietro de Pavia, Bishop of Florence, was guilty of simony and heresy, there arose a great contention among the clergy and people of Florence. And the bishop sent an armed force by night to attack the monastery of St Salvi where he supposed John to be, although the saint had actually left for Vallombrosa the preceding night. Entering the monastery the soldiers killed several of the monks, insulting the others, and plundered the building, setting fire to it. This act of violence alienated many of the bishop's partisans. Afterwards the monks went to Florence and proclaimed that Pietro was a simoniac and a heretic, offering to

prove this by the ordeal of fire. However, Pope Alexander would not permit the test, though Hildebrand defended the monks. At length the ordeal was agreed to, and a great assembly came together to witness it. After the monks had sung the litany, one of their number, abbot Peter, (known afterwards as Peter Igneus), took the cross in his hand and passed through the flames unhurt. After this convincing miracle the bishop was deposed and John was justified. John died of the fever in the year 1073, and was canonized in 1183. 12th July.

Attributes : He wears the light grey (colour of ashes) habit of the order, and carries a crucifix in his hand.

Representations : Florence, St Croce, in the Medici chapel ; Florence, S. Pancrazio, painting by Neri di Bicci.

Authorities : Razzi, Santi e Beati Toscani ; Pétin, Dict. Hagiographique.

JUDAS : Always dressed in a dirty yellow symbolic of treachery. The subjects of his life which are illustrated in art are drawn from the Bible story.

JUDE, the apostle. *See* Simon and Jude.

JUDGMENT, THE LAST : The Saviour descends in clouds above the valley of Jehoshaphat attended by the nine orders of angels, the instruments of the passion are borne about him, while the five wounds shine like rubies. On his right hand stands the Virgin Mary and on his left St John the Baptist accompanied respectively by the saints of the old and new Testament. The book of life is to be opened and the trumpet blown, summoning man to judgment. The dead rise from their graves and the

archangel Michael stands with his scales to weigh the just and the unjust. Angels separate the good from the wicked and accompany the former to the gates of Paradise, where they are received by St Peter; the latter are carried off by devils to be tormented in Hell. This is divided into nine circles, to each of which is allotted a distinct punishment, in the lowest of all being Judas, who is tormented by Lucifer. The distribution of the circles as described by Dante is as follows:—

- | | |
|--------|--|
| Circle | I. Limbo, containing virtuous pagans and unbaptized infants. |
| „ | II. Carnal-minded. |
| „ | III. Gluttons. |
| „ | IV. Misers and Spendthrifts. |
| „ | V. Passionate. |
| „ | VI. Heretics. |
| „ | VII. Violent, Suicides, Blasphemers, Sodomites, Fraudulent. |
| „ | VIII. Seducers, Flatterers, Simoniacs, Sorcerers, thieving bargainers, hypocrites, cowards, false counsellors, scandal-mongers, forgers. |
| „ | IX. Traitors. |

Representations: Venice, Doge's palace, by Tintoretto; Florence, S. Maria Novella, by Orcagna; Florence, Accademia, by Angelico.

JUDITH (*Ital.* Giudetta): In the twelfth year of the reign of King Nabuchodnosor, who reigned in Nineveh, that king made war on King Arphaxad, and sent to all the people of Syria and of the coast

to give him aid. But they made light of his commands, whereat he was very wroth and swore to be avenged. And he defeated Arphaxad and took his cities. In the eighteenth year of his reign the king resolved to be avenged, and, calling his chief captain, Holofernes, sent him forth with a mighty army. Passing through Cilicia Holofernes came to Damascus, wasting and desolating as he went, and at length he reached Judea. When the Israelites heard of these things they were exceedingly afraid, and they fortified the hill-tops for they had previously gathered in their corn, while Joachim, the high priest, wrote to the men of Bethulia and Betomestham to hold the passes against the enemy. And the men of Israel cried to God in their distress. And Achior, captain of the tribe of Ammon, came to Holofernes and advised him not to meddle with the Jews, relating all the wonders that God had wrought for them, but the men standing about the tent murmured and declared that they would go against the Jews. Holofernes also mocked and caused Achior to be taken out of the camp to the fountains beneath Bethulia, and binding him they cast him down the hill. The Israelites, however, descended, took him to Bethulia, and brought him to the governors of the city to whom he declared the purpose of Holofernes ; and they were greatly afraid and called upon God. The next day Holofernes besieged Bethulia and cut off the water, so that the people murmured against the governors, and they agreed to surrender if help did not come within five days.

There was at that time a woman named Judith, who had been a widow three years and four months. Her husband had left her well provided with riches

and servants ; she was very comely to look upon and none gave her an ill word, for she feared God greatly. When she heard of the distress of Bethulia she was greatly troubled, and went to the governors to take counsel with them. At length she told them that she would go forth with her waiting woman and that within the five days the Lord would deliver Israel by her hand. Then she returned to her house and put ashes on her head and prayed that God would grant that she might chastise the enemy with her own hand so that every one should know that He protected the people of Israel. After this she called her maid and decked herself in garments of gladness, putting off her widow's apparel and adorning herself with jewels. Taking a bottle of wine, a cruse of oil, a bag of parched corn, lumps of figs and some bread, she went forth with her maid from the gate of Bethulia, where the elders stood and wondered. When she reached the valley she was stopped by the first watch of the Assyrians, who asked her what she was doing ; and she answered that she had come to show Holofernes a way by which he might win all the hill country without losing a man. When they heard this and saw her beauty they brought her to the tent of Holofernes. Now Holofernes was resting on his bed under a rich canopy, and when Judith came in she fell down upon her face and did reverence. And she told him the pretended purpose of her visit, and her words pleased the general, who found her as wise as she was beautiful, and he commanded meat and drink to be brought before her. But she refused and asked that provision might be made for her of the things which she had brought. Then the

servants of Holofernes brought her into the tent, and she slept till midnight, and in the morning she rose and went to pray, for the general commanded that none should hinder her. Thus she remained in the camp for three days, and on the fourth day Holofernes made a feast to his own servants, calling none but officers, and Judith was asked to attend; wherefore she decked herself in all her apparel and her maid laid soft skins for her next to Holofernes. And Holofernes was moved greatly with desire for her and he sought a moment to deceive her. They were very merry and Holofernes drank more wine than he had drunk in any one day since his birth. When evening was come, the servants made haste to depart, and Judith was left alone with Holofernes in the tent, and he was lying along the bed, being filled with wine. Then Judith commanded her maid to stand outside the tent, and having prayed to God she took down the general's falchion from the pillar of the bed and cut off his head with two blows. And she tumbled the body down from the bed, pulled the canopy from the pillars and gave the head to her maid who put it in her bag of meat. So they twain went to prayer according to their custom, and passing the camp they went up to the gates of Bethulia. At Judith's command the gates were opened and the people flocked thither, but when she showed them the head of Holofernes they shouted for joy and praised God. When Achior heard what Judith had done, he believed in God and was circumcised. At the dawn they hanged the head of Holofernes upon the wall and sallied forth from Bethulia. And the Assyrians went to the tent of Holofernes to awaken him saying that the slaves were coming down to

battle ; but none answered, and when they entered they found him upon the floor dead, and his head was taken away. And they lamented and tore their garments. Then there was trouble throughout the Assyrian camp and they fled away while the Israelites pursued and there was a great slaughter. The people spoiled the camp for thirty days, and the high priest Joachim came to salute Judith while they gave her the tent of Holofernes and all his possessions. Moreover the women came and blessed her making a dance for her, and she gave them branches while they put a garland of olive on her head and her maid went before the people in the dance, the men following in their armour and singing, Judith also singing a song of triumph. Now as soon as they entered Jerusalem they worshipped the Lord and the people offered sacrifices. Judith also dedicated all the stuff of Holofernes for a gift to the Lord. And the people feasted for three months, Judith remaining with them. After that everyone returned to his house. And many desired her but she refused them all, and at the age of 105 years she died. And the house of Israel mourned her for seven days.

Attribute : Carries the severed head of Holofernes.

Representations : Chartres cathedral, sculpture ; Paris, La Sainte Chapelle, stained glass window. Pictures of Judith carrying the head of Holofernes are innumerable, among these Florence contains some of the most remarkable, two small paintings in the Uffizzi gallery by Botticelli and a painting in the Pitti gallery by Cristoforo Allori. The same city possesses a fine bronze group by Donatello on the same theme.

Authority : Apocrypha.

ST JULIAN HOSPITATOR (*Fr. Julian Hospitalier ; Ital. Giuliano Ospitate*): A young nobleman. One day while he was hunting a stag, the animal turned and said, "You who pursue me shall one day kill both your father and your mother." On hearing this he abandoned everything and departing secretly from home, he entered the service of a prince with whom he speedily distinguished himself both in war and at the court. The prince made him a knight and gave him a widow lady to wife with a castle as dowry. Meanwhile Julian's parents went about seeking him far and near, and at length they arrived at his castle at a time when he was away. The wife received them, and on discovering who they were she gave them her own bed. While the wife was absent at church Julian returned, and finding a man and a woman in his bed, concluded that they were his wife and a stranger, and in his fury he slew them both. On leaving the castle he met his wife returning from the church, and filled with surprise he asked her who were the two who were sleeping in their bed. When she told him, he fell to weeping bitterly, recalling the words of the stag. Then, bidding his wife farewell he swore that he would allow himself no rest until he knew that the Lord had pardoned him. But she would not leave him, and accordingly they went together to the banks of a great river where many had perished, and in this desert they founded a hospital as a penance and for the purpose of carrying to the other side of the water those who wished to cross, receiving there all poor travellers. Long afterwards, as Julian was about to rest and when he was feeling very fatigued, he heard a voice calling him, it being the middle of a

bitterly cold night, and asking to cross the river. Julian rose and found a man who was dying of the cold. He took him into the house, lighted a fire and employed every means to revive him, putting him in his own bed. Soon afterwards the man, who had appeared sick and leprous, became transformed into a splendid apparition, and as he ascended into Heaven he said, "Julian, the Lord has sent me to you to make known to you that he has accepted your penance, and you and your wife shall shortly repose in Our Lord." Instantly he disappeared, and shortly afterwards it happened to them as the angel had predicted. 29th Jan.

Attributes : Stag beside him, carries boat in hand ; or sits in boat crossing a river ; usually dressed as a hermit.

Representations : Florence, Pitti Palace, picture by Allori ; Rouen cathedral, windows of.

Authority : Legenda Aurea.

ST JULIAN, bishop of Le Mans : Flourished in the third century, the traditions however are very confused, a matter of no great wonder seeing that the calendar contains the names of no less than forty-two distinct Julians. According to one tradition he was the same as Simon the leper who entertained Christ, and who was afterwards sent to France by St Peter. It is more probable however that he was born at Rome of a patrician family, and that he received from Pope Clement who converted him the mission to evangelise Gaul. Taking with him the priest Thuribe and the deacon Pavace he proceeded to Le Mans, of which city he became the first bishop. Arrived at Le Mans they found the gates shut, for the city was at war and

the inhabitants feared a surprise ; accordingly Julian and his companions were obliged to content themselves by preaching in the country. Shortly afterwards a number of the inhabitants came out in search of water ; Julian, to prove the truth of his mission, planted his staff in the earth and caused a fountain of water to spring up, preaching Christ to them the while. This miracle established his fame, though he was obliged to endure persecution from the rich inhabitants of the city. But the protector of the town sent for him and was converted on seeing Julian heal a blind man at the door of his house. The protector then gave him a part of his palace to transform into a church, and it stood on the site of the present cathedral. Not long after Julian raised the child of a citizen named Anastasius who had died, and also raised a youth who was being carried to the grave, thereby converting a great number of Pagans. Many other miracles were wrought by him in raising the dead, casting out devils and healing the sick. His zeal in destroying the worship of the false gods aroused many enemies. One day, near Artius, a crowd of idolaters gathered and threatened to kill him, Undaunted by their menaces, Julian entered their temple and, invoking the name of Christ, overthrew and dashed to pieces an enormous idol of Jupiter. From this issued a huge dragon, which devoured a number of its own worshippers. Then the idolaters implored Julian's help, and making the sign of the cross, he commanded the dragon to take to flight without harming anyone. The monster obeyed and the multitude was converted. One day a serpent had enfolded a child in its coils and was preparing to devour it, when Julian came up, and

after he had uttered a short prayer, the monster burst in the middle. Before his death Julian went back to Rome to render an account of his mission. Returning to Le Mans he appointed his successor, and retired to a distant place when he expired in the midst of his clerks and disciples ; the protector being informed of the event by a vision. When the funeral cortège which was bearing his body to Le Mans arrived at the River Sarth, it was so swollen by rain that it was no longer fordable, but the horses crossed the water as if it had been dry land. 27th Jan.

Attributes : Girl with pitcher seated at feet, or chasing a dragon. Wears the episcopal habit.

Representations : The stained glass windows of the cathedral of Chartres and Angers and of the church of St Aubin at Guerande.

Authority : Petits Bollandistes.

ST JULIANA (*Ital.* Giuliana) : Being betrothed to Eulogus, prefect of Nicomedia she refused to consummate their union unless he would become a Christian. Upon this her father caused her to be stripped and beaten, and afterwards delivered to the prefect. After the prefect had reasoned with her and found her firm, he first caused her to be beaten and then hung up by the hair while molten lead was poured on her head. But as she suffered no harm he cast her into prison loaded with chains. While she was there the devil appeared to her in the guise of an angel, declaring that he had been sent by God to direct her to sacrifice and suffer no more torments. Then she wept and prayed that God would show her who it was that thus advised her. At this she caught him and compelled him to tell

her who he was. And he was obliged to confess that he was the devil. Then Juliana threw him to the ground, and after binding him with the chains that had been upon her, she beat him so that he besought her to have mercy upon him. The next day Juliana was taken out of prison, and she came dragging the devil after her, though he begged her not to make him ridiculous. And she took him as far as the market place and there cast him into a latrine. When she arrived before the prefect he caused her to be stretched on a wheel and all her bones were broken, but an angel descended and broke the wheel, healing her. On seeing this 500 men and 130 women were converted and immediately beheaded. After this the prefect caused her to be put into boiling oil, but she suffered no harm, and he cursed his gods who thus allowed him to be defied by a girl, while he gave orders that she should be beheaded. And as she knelt to receive the stroke, the devil whom she had chastised came up in the guise of a youth and urged them not to spare her, but when she opened her eyes and looked at him he fled away crying out that she wished to take and bind him once again. After the beheading of Juliana the prefect and 120 companions were drowned in a storm, but the sea threw up their bodies and they were devoured by birds and beasts. 16th Feb.

Attributes : Holds a chained demon, or tramples on a demon.

Representations : Rome, the Vatican, paintings by Pinturicchio.

Authority : Legenda Aurea.

ST JUSTINA OF PADUA (*Ital.* Giustina): Born at Padua about the middle of the first century, her father Vitalian being a rich nobleman and prefect of Padua. Her parents were converted to Christianity by the preaching of St Prosdocimo, and not having been blessed with children up to that time, they received Justina in answer to their prayer. She was devoted to religion from her earliest years and obeyed Prosdocimo in all things, and ultimately she took the vow of perpetual virginity. At this time arose the persecutions of the Christians by Nero, and Maximian the prefect who had succeeded Vitalian, proved himself particularly brutal. As Justina had distinguished herself by acts of piety, entering the prisons to comfort and encourage the Christians there, Maximian ordered her arrest. While she was passing by the Pont Marin near Padua she was seized by the soldiers and dragged out of her chariot. They gave her some moments for prayer, and she prayed with such fervour that the marble on which she knelt grew soft as wax and retained the impression of her knees. When she was brought before Maximian he was struck by her beauty and endeavoured by every means to shake her constancy. However she remained firm against all attacks and the prefect caused her to be slain with the sword. Her body was carried to the grave by Prosdocimo. 7th Oct.

Attributes: With a dagger in the throat and sometimes accompanied by a unicorn, though this arises from confusing her with Justina of Antioch.

Representations: Padua, church of S. Antonio by Donatello; Padua, church of St Giustina, painting by Veronese and the shrine.

Authority: Petits Bollandistes.

K

KEYS, two : Peter.

„ at girdle : Genevieve.

KING : usually Louis IX. of France, who wears the fleurs de lys on his robe.

KNIFE, large : Bartholomew.

L

LABOURER, with spade or plough : Isidore.

LAMB : Agnes ; John the Baptist.

LAMP : Nilus ; burning in hand : Lucy.

LANCE or halbard : Matthias.

LANCET : Cosmo and Damian.

ST LAURENCE : Born in Spain and taken to Rome together with St Vincent by St Sixtus who had been governor of Spain. When Sixtus became pope he created Laurence his deacon to distribute alms and tend the poor. Now this was the time of the Emperor Philip, the first who was a Christian. Against him rose up his general Decius, excited by ambition, and he slew his master and marched on Rome. Philip's son, in terror, gave all his treasures to Sixtus and Laurence, in order that if he were killed they might distribute them to the poor. Meanwhile, the senate received Decius as emperor, and to prove his zeal he at once began to persecute the Christians. Thousands of martyrs suffered, among them being Philip's son. Upon this Decius heard of the treasure and at once sent for Sixtus. And the holy pope was taken and

thrown into prison, Laurence following him being desirous of sharing his fate. But Sixtus gave him the kiss of peace, assuring him that he would be called upon to undergo greater sufferings, and so Laurence departed. And he went through every part of Rome to seek the poor Christians in their hiding places to help them in their need. He first went to Mont Coelius where there was a holy widow named Cyriaca, who had gathered together many of the faithful into her house. St Laurence entered this house at night, and in order to show his respect for the ecclesiastics gathered there, he washed the feet of all. After this he laid his hands on the head of the widow and making the sign of the cross he completely cured her of severe pains in the head from which she had long suffered. When he had distributed alms to every one according to his estate, the holy deacon departed to the house of one Narcissus, where he performed similar acts of mercy and restored the sight of a man named Crescentius by making the sign of the cross. Descending into the Nepotian catacomb, where about sixty-three Christians were assembled, he gave them the kiss of peace and distributed alms, washing their feet. And meeting St Justin there he fell at his feet and kissed them. The following day he met Sixtus being led to his martyrdom, and cried out that he had done all that which the pope had commanded and had distributed to the poor the treasures entrusted to him. When the soldiers heard of the treasure they seized Laurence and brought him before the tribune, who sent him to the emperor. And when Laurence refused to answer questions concerning the treasure, the emperor delivered him

to Hippolytus, a Roman knight, instructing him to find out this secret. The knight took Laurence to his own house and shut him up in prison with many others. Here he restored the sight of a man named Lucillus, who had been long in prison there, who had become blind with much weeping, and who was healed on receiving the sacrament of baptism. The fame of this miracle being noised abroad, numbers of the blind resorted to the prison and Laurence healed them all, making the sign of the cross. Hippolytus being astonished at these wonders came to press the saint to disclose the whereabouts of his treasures but Laurence promised him the treasures of Heaven if he would believe, so that Hippolytus was converted and received baptism with all his family. Summoned once more before the emperor, Laurence was accorded three days in which to produce his treasures. He departed, and assembling all the blind, halt and other poor he brought them before the emperor, saying, "Sire, here are the treasures of the church, which increase and never diminish and which every one can possess." The emperor, in a fury caused him to be stripped and torn with scorpions, and displaying the instruments of torture, menaced him with horrible torments if he would not adore the gods. As Laurence remained steadfast he was taken to the palace on the Palatine mount and there beaten with rods, while his sides were burned with hot irons. After this the emperor caused him to be scourged with whips weighted with lead and then racked, but as he prayed an angel appeared who wiped the sweat from his forehead and the blood from his wounds. A soldier named Romanus, who saw this vision, was converted,

and bringing water received baptism from Laurence. The saint was then thrown into prison, but that same night he was once again brought before the emperor and placed on a gridiron. But he cried out that the fires were a refreshment to him, and after a while he turned joyfully to Decius and said, this side is sufficiently roasted, cause me to be turned over, tyrant, and come and eat, and so saying he perished. But Decius went away in confusion, leaving the body on the fire. Hippolytus came and having embalmed the body he buried it.

One night, as a hermit was meditating in his hut, he heard a noise of trampling, and on his demanding the cause, a voice replied that they were demons going to seize the soul of the Emperor Henry who was at the point of death. Then the hermit conjured the demon to appear on his return and tell him the result. After some while there came a knocking, and when the hermit opened the window the demon was there and related how when the demons came to make their claim, the emperor's good angel appeared to save him, but when Michael weighed his good deeds against his bad ones, the latter proved much heavier in the scales. When the victory of the demons appeared certain, St Laurence appeared on the scene, and throwing a golden chalice into the scale containing the good deeds, caused that to be the heavier. The vanquished demons fled away, but broke off one of the handles of the chalice. The next morning the hermit rose up and hastened to the city, where he learned that the emperor had recently expired, while the gold chalice which he had presented to the church of St Laurence had lost one of its

handles. Hippolytus, who had buried St Laurence, was afterwards brought before Decius and suffered martyrdom, being torn to pieces by wild horses. St Laurence, 10 Aug. ; St Hippolytus, 13 Aug.

Attributes : Gridiron ; he wears the deacon's dress,

Representations : Rome, chapel of St Angelo, frescoes by Angelico ; Rome, St Urbano alla Caffarella ; the stained glass windows of the cathedrals of Bourges and Angers ; Florence St Maria Novella, fresco by Orcagna.

Authorities : Legenda Aurea ; Petits Bollandistes ; Jameson, Sacred and Legendary Art.

ST LEONARD of the Limousin : Was baptised by St Remi, archbishop of Rheims, his parents being people of distinction in the court of the French king. From that monarch he obtained permission that all the captives whom he visited should be set at liberty. Although greatly favoured by the king, and offered a bishopric, he resolved to live in poverty and humility and after a while departed to preach in Aquitaine. Arrived at Limoges, he found that the queen who had followed her husband hunting, was on the point of child-bearing, and great anxiety was felt for her safety. Leonard secured her a safe delivery, for which the king overwhelmed him with thanks and would have given him great wealth and possessions. Leonard however would only accept as much land as he could make the circle of in one night, mounted on his ass. Here he built a monastery and lived there with two monks, devoting himself to a life of mortification. There being no water nearer than a mile, he caused a well to be dug

in a dry place, and by his prayers filled it with water. He called the place Nobiliac, because it was the noble present of a king. He worked a number of miracles, and when a prisoner invoked his name, the chains fell from him ; and many of them stayed with him, devoting themselves to religion. After many good works, he died at the monastery which he had founded about 559. He is the patron saint of all prisoners and captives and of women in travail. 6th Nov.

Attributes : Carries chains in his hand, and wears the habit of a deacon.

Representation : Venice, S. Marco.

Authority : Legenda Aurea.

ST LIBERALE : A native of Altino in the march of Ancona, he was brought up and educated by St Heliodorus of that city. And he served the Lord and cherished the poor. When persecution broke out, Heliodorus left the city and proceeded to the islands (of the lagoons). Liberale however went into the church dedicated to the Virgin and besought her to receive his spirit. That night as he was sleeping an angel appeared to him announcing that his prayer had been heard. The following day, after visiting all the churches, he set out for the island of Flactio to rejoin Heliodorus. But he could not reach him on account of the water, and after staying a short while in the church of St Laurence, he died in the arms of the priests. His body was afterwards taken to Treviso, where it is preserved. He is patron saint of Treviso. 27th April.

Attribute : Dressed as a knight in full armour, leaning on a lance.

Representation: Castelfranco, by Giorgione.

Authority: Peter de Natalibus.

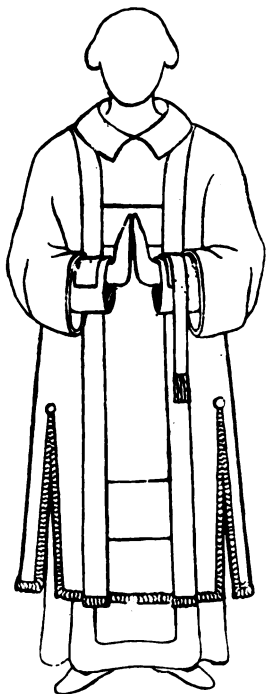
LILY: Carried in hand; the archangel Gabriel;
Catharine of Siena.

LILY and book. Anthony of Padua; Clare.

LION: Mark as Evangelist; Mary of Egypt;
Jerome.

ST LOUIS of FRANCE (*Ger.* Ludwig; *Ital.* Ludovico): The ninth of his name, born on 25th April, 1215 and brought up by his mother Blanche of Castile, who acted as regent. During his reign France enjoyed the utmost prosperity, the laws being administered with justice and equity, and the officials of the crown being restrained from acts of oppression. The king himself was always ready to hear complaints and judge causes; everyone could approach him, and he would sit in his garden at Paris or under a tree at Vincennes to judge differences which were brought before him, without a formal trial. Sometimes he arranged a compromise while on other occasions he would give a decisive judgment, but no one ever found him to be anything but just and equitable. He was diligent in all acts of piety, fasting regularly, mortifying the flesh and giving alms. Every Saturday he gathered a multitude of poor beggars and washed their feet, dismissing them with an alms. Often he would entertain them in the palace and wait on them himself. He displayed a great zeal in collecting relics, and brought the crown of thorns from Constantinople through Venice to Sens. When it approached that city, the king and queen with Blanche and a number of nobles went to meet it,

and the king, bare-headed and bare-footed, carried it into the cathedral and laid it on the altar. Subsequently it was brought to Paris amid great pomp and deposited in the Sainte Chapelle, which Louis caused to be erected to receive it. In 1243 the king fell sick of fever and dysentery so that his life was despaired of. On his recovery he vowed that he would go on a crusade. The queen-mother and the bishop of Paris endeavoured to dissuade him, but he persisted, and embarked in 1248. He set out for Egypt, but was compelled to winter in Cyprus because of the plague which broke out in the army. Early in the following year he captured Damietta. After another victory he was compelled to retreat upon Damietta, when he and his army were taken prisoners by the Saracens. Being ransomed, he returned to France, where he strictly kept every obligation into which he had entered with the infidels. After remaining for some years in his country, which he reduced to the most perfect state of order and



The Deacon's Habit

contentment, Louis determined to set out on another crusade. The fleet sailed in 1270, but was dispersed by a tempest. On being reunited, they landed at Tunis. Although the bey had promised assistance, they were obliged to fight in order to obtain a place of safety. Carthage was taken and Tunis besieged, but the besiegers were themselves hemmed in and began to suffer from want of provisions. Dysentery broke out in the army and Louis was among the sick, being finally carried off by the disease. 25th Aug.

Attributes : Dressed as a king with the crown and sceptre, his robe covered with fleurs de lys. He often carries a crown of thorns.

Representations : Paris, Pantheon ; Padua, S. Antonio, by Donatello ; Florence, St Croce, by Giotto.

Authorities : Joinville, Vie de St Louis ; Petits Bollandistes.

ST LOUIS OF TOULOUSE : The son of Charles II., king of Naples, and nephew of Louis of France. As a child he would leave his play for acts of devotion, and would often get out of bed and lie on the floor. At the age of thirteen he was sent as a hostage to Alfonso, king of Aragon, who had taken his father prisoner. He remained seven years in captivity and was very badly treated, but no word of complaint ever escaped him. Such liberty as he enjoyed he devoted to the poor, and one day he assembled all the lepers of Barcelona to wash their feet and wait on them at table. In a severe sickness he entered the Franciscan order as the result of a vow. In 1291 he was released from captivity and

was pressed by his relations to marry, but he persisted in his determination to remain chaste. At Rome he renounced the crown of Naples, which passed to his younger brother, and was ordained by the pope. Some time later, in 1296, Pope Boniface VIII. made him bishop of Toulouse. Passing through Florence he refused a sumptuous apartment which the friars had prepared for him, and was lodged like a simple monk. At Toulouse the people received him with every manifestation of joy. He employed half of his revenues for the maintenance of his house and devoted the remainder to the poor. He always bore an extreme devotion to his order and wore the habit constantly. Towards the close of his life he proposed to resign his see and to go to Rome for the purpose ; but Christ appeared to him in a vision and revealed to him that his end was near. In his last sickness he would rise from his bed to kneel before the crucifix, and he died in 1297 at the age of twenty-three. A monk saw his soul rise to Heaven in company of the spirits of the blessed, while a crimson rose issued from his mouth to signify his incomparable chastity. His body was carried to Marseilles, and on the road it was surrounded by a miraculous light, while the candles, when blown out, lighted of themselves. Many miracles were worked at his tomb, more than ten dead men were raised and numberless sick made whole, so that he was canonised in 1317. 19th Aug.

Attributes: Dressed as a bishop, with the Franciscan habit, and three crowns by him and a rose in his hand.

Representations: Perugia, Palazzo Comunale.

Authorities: Petits Bollandistes.

ST LUCY : A noble virgin of Syracuse, who having heard of St Agatha went to the saint's tomb with her mother Eutichia who had suffered for four years from a bloody flux. As they were praying at the tomb Lucy fell asleep and saw St Agatha standing in the midst of angels who announced that Eutichia would be made whole, and on awaking she found that her mother was healed. Returning home they distributed their goods to the poor. While this was going on, the fiancé of Lucy heard of it, and questioned Lucy's nurse upon the matter. The nurse replied that Lucy was selling her property in order to be able to buy a better. When the youth heard this, he interpreted it literally, and took part in facilitating the sale. However, after everything had been sold the youth accused Lucy before the pro-consul, saying that she was a Christian. Accordingly she was arrested and asked to sacrifice. After an altercation with the pro-consul he gathered together a number of men of evil life and said to them : "I abandon this woman to all the people, let them do what they will with her." But when they laid hands on her to take her to a place of ill repute, they found her so heavy that she could not be moved. Then Paschasius, the pro-consul, called a thousand men, and they tried to pull her away, but without success, while several pair of oxen proved equally unable to move her. After this the magicians were called, but their incantations were fruitless, and they tried the effect of throwing water over her, hoping thus to break the spell, but still she remained unmoveable. Finally Paschasius, in a rage, ordered that a fire should be lighted under her, and pitch, resin and boiling oil thrown upon her, yet even in this she stood unharmed. But she prayed to the

Lord for the crown of martyrdom in order to remove the fear of suffering from the believers. The friends of Paschasius, seeing his desperation, plunged a sword into her throat. She however did not lose the power of her speech, but prophesied the return of peace to the Church, the death of the Emperor Maximian and the ejection of Diocletian, adding that God had granted that she should be intercessor for Syracuse. The same hour came ministers from Rome to arrest Paschasius, and being convicted of peculation he suffered death. Lucy however remained in the place where she had been struck, and only perished after receiving the sacrament. Her body was taken to Constantinople and there buried. The fact that she is often represented carrying her eyes probably gave rise to the following legend. Being much followed about by a young man, she one day asked him the reason of his attentions. He replied that he was attracted by the beauty of her eyes. Immediately she put out both her eyes and offered them to him, asking him to leave her in peace. Protecting saint for diseases of the eyes and patron of peasants.
13th Dec.

Attributes : Sword in neck ; also carries a dish in which are two eyes ; sometimes carries a burning lamp.

Representations : Padua, chapel of S. Giorgio ; Bruges, church of St Jacques.

Authorities : Legenda Aurea ; Peter de Natalibus ; Cahier Caracteristiques des saints.

ST LUKE : born at Antioch and reputed to have been one of the seventy disciples. He followed Paul until the martyrdom of that saint. By pro-

fession he was a physician, but he was also a skilful painter, and at Rome there are two portraits said to be by his hand, one of Christ and the other of the Virgin Mary, preserved in the church of St Maria Maggiore. Luke died in Bithynia in the seventy-fourth year of his age. Patron of painters. 18th Oct.

Attributes : As Evangelist, the Ox ; often represented with the instruments of painting.

Representation : Malines, church of St Rombaud, painting by Janssens.

Authority : Peter de Natalibus.

Lys, fleurs de : Louis IX. ; Louis of Toulouse.

M

St MARGARET: born at Antioch, the daughter of Theodosius, a priest of the Gentiles. When she had attained to years of discretion she was baptized. At the age of fifteen, while she was keeping the sheep of her nurse, the governor Olibrius happened to be passing by. Struck by her beauty, and overcome by desire for her, he sent one of his slaves to fetch her. When she was brought to him he inquired concerning her condition, and she informed him that her name was Margaret, that she was of noble birth and a Christian. At this he questioned her more closely and at length in anger put her in prison. The following day he came to her and endeavoured to persuade her to renounce Christ and sacrifice to the gods. As she persisted in her refusal, he caused her to be hung up by her hair and beaten with rods. After this her flesh was torn to the bone with iron nails. Those present lamented her fate and exhorted

her to recant, while the governor, horrified at the sight, covered his face with his mantle. Being taken back to prison, Margaret was surrounded by a celestial light. And she prayed the Lord to show her the enemy whom she had to fight, and lo a huge dragon appeared and came to swallow her. But when she made the sign of the cross, the monster burst in the midst, and she came out of him, having suffered no harm. Then the devil appeared to her in the likeness of a man, and when she saw him she knelt and prayed, but on his approach she seized him by the hair and threw him down, putting her foot on his head. At this he acknowledged himself vanquished, feeling it to be a foul disgrace to be thus conquered by a child. And she forced him to confess that he had come in order to tempt her to obey the orders of the governor. Finally she released him and he departed. The next day Margaret was brought before the governor, and when she refused to sacrifice, he caused her to be stripped and burned with torches, and the bystanders marvelled that so young a girl could bear such torments. She was next thrown into a lake full of water, but a great earthquake shook the place and she came out unharmed. This miracle brought about the conversion of five thousand men, who were immediately condemned to death. Then the governor caused Margaret to be decapitated, fearing that she would convert others. Before suffering death she asked leave to pray, and knelt and prayed for herself and her persecutors adding, that all women in travail who invoked her should be safely delivered. And there came a voice from heaven saying that her prayers were heard. 20th July.

Attributes : A dragon at her feet—she holds a cross and sometimes wears a crown ; and also carries a sword.

Representations : Rome, the Vatican ; Prato, the Duomo, fresco by Bicci ; Paris, Louvre, painting by Raphael ; London, National Gallery, painting by Margaritone ; a stained glass window in Chartres cathedral.

Authorities : Legenda Aurea ; Peter de Natalibus.

ST MARK (*Lat.* Marcus ; *Ital.* Marco) : Was sent by St Peter to preach in Alexandria of which he was ordained bishop, in spite of his desire to be no more than a deacon. On arriving at Alexandria, his shoes gave out, by which he recognised that he had reached the end of his journey. He gave them to a cobbler to repair, but while sewing them the cobbler pierced his hand and cried, "One God alone," whereupon Mark healed him and he was converted with all his house, becoming bishop of Alexandria subsequently. Mark's preaching attracted great multitudes, but the priests of the idols plotted against him, and at length succeeded in taking him. Putting a rope round his neck, they dragged him to prison, where he was visited by an angel. The following day he was again dragged hither and thither, and expired under the treatment. When the pagans proposed to burn the body there came a great storm of hail accompanied by thunder, so that they all fled leaving the body. Then the Christians came and buried Mark in the church. In the year 468 the Venetians transported the body to their own city. Two Venetian merchants obtained by their gifts the permission to take the body

from the priests who guarded it. On being taken from the tomb it emitted such a fragrant odour that all who were present marvelled. To protect it from the Saracens, the body was encased in pig skin, and then taken to the ship. After they had embarked, the mariners were informed that the ship carried the body of St Mark, but the passengers of one of the ships mocked saying it was the body of an Egyptian and not of the saint. Upon this a ship rushed into theirs and continued to batter it, until they had acknowledged their error. One night, in the midst of a fearful tempest, when all hope of safety had been abandoned, the saint appeared to the monk who was in charge of the body, and directed him to order the sailors to reef the sails as they were near land. The next day they came in sight of a town and were joyfully greeted by the inhabitants, who congratulated them upon the possession of such a treasure. On arriving at Venice the body was received with great pomp, but in order that it might not be stolen, it was shut up in a marble pillar. Now it happened that those who were in possession of this secret died, and no one knew where to find the body. Accordingly a solemn fast and procession were ordained, upon which the stones of the column fell down in the sight of the people, disclosing the body. The glorious church of St Mark was built to receive the remains of the saint. The servant of a noble lord of Provence desiring to visit the tomb of St Mark and unable to obtain his master's permission, went without the latter's knowledge. On his return the master ordered his eyes to be put out; but when they endeavoured to dig the sharp points into the pupils, they were unable

to do so, as the points turned back every time. At length the master determined to cut off his legs, but instantly the iron implements turned to lead. Then the lord asked pardon of God and of his servant, and accompanied by the latter he went to visit the body of St Mark. On 25th February 1340 the waters at Venice rose continually for three days, and in the night there was a fearful tempest, so that the waters rose three cubits higher than had ever been known before. Now there was an old fisherman who had moored his boat and was awaiting the end of the storm. And a man came and asked him to row to S. Giorgio Maggiore. The fisherman at first refused but was at length prevailed upon to go. The man landed and shortly afterwards returned with a youth asking to be taken to S. Niccolo di Lido. The fisherman again refused, but was finally induced to go, and the waters appeared to be smooth as they went. Arrived at S. Niccolo, both passengers landed, and returned again with a third. This time they asked to be taken beyond the two castles. Arrived at the open sea they saw a galley full of demons approaching with terrific speed, for the purpose of utterly destroying Venice. Suddenly the sea became calm, and the three men, having exorcised the demons, the galley vanished. Then the three men commanded the fisherman to land them, the one at S. Niccolo, one at S. Giorgio, and the third at S. Marco. And when he had landed the last he asked for payment. Upon this St Mark revealed the identity of himself and his two companions, St George and St Nicholas, adding that but for them Venice would have perished. He ordered the man to go to the doge and procurator and ask

them to pay him, telling them that the tempest arose by reason of a schoolmaster of S. Felice, who sold himself to the devil and afterwards hanged himself. The fisherman objected that he would not be believed, whereupon Mark removed a ring which he wore on his finger and handed it to him, saying, Show it to them, and tell them that if they look in the sanctuary they will not find it. The fisherman did as he had been directed, and it happened as the saint had said. Perpetual provision was accordingly made for him until the end of his days. 25th April.

Attribute : The lion.

Representations : Venice, S. Marco ; Venice, S. Sebastiano, painting by Veronese ; Venice Accademia, paintings by Paris Bordone and Giorgione ; Milan, Brera gallery, pictures by Gentile Bellini.

Authorities : Legenda Aurea ; Jameson, Sacred and Legendary Art.

ST MARTIN: born at Sabaria in Hungary. His father was a military tribune and desired that his son should be brought up to the profession of arms. Martin himself much preferred a life of religion, and at the age of ten he was admitted to the number of catechumens. However, when he was fifteen an edict of the emperor declared that all sons of veterans must serve under the flag, and Martin being denounced to the authorities by his father, became a soldier of the empire. In his new profession Martin displayed the Christian virtues and refrained from temptation to serve idols. One day, in the midst of a rigorous winter, he met at the gates of Amiens a

poor beggar almost naked, who was asking alms of the passers by. The others heeded him not, but Martin took his cloak and cutting it in two gave half to the beggar. That night the Lord appeared to him in a dream, covered by the half of the mantle, and said to the angels standing by: "Martin, who is only a catechumen, has given me this garment." Some time after he received baptism, but at the request of an officer he promised to remain two more years in the army. The Germans having invaded the empire, Martin asked permission to leave the service, and on being taunted with cowardice offered to expose himself unarmed in the front of the legions. The next day the barbarians came and sued for peace, so that Martin was enabled to take his departure without reproach. Martin's first act in his new character was to proceed to Rome, after which he spent sometime with St Hilary, bishop of Poitiers. While going on a visit to Sabaria he was attacked on the Alps by robbers who menaced him with death. Struck by the fearlessness which he displayed they began to question him, and when Martin explained that no Christian need ever fear they were overcome by admiration and became converted. Passing through Illyria, Martin came to Milan, where he founded a monastery in which he lived until his expulsion by the Arian bishop of Auxerre. Learning that Hilary had returned to Poitiers from exile, Martin went thither to greet him, and he founded a monastery near that city. His fame spread far and wide, and the people of Tours resolved to make him their bishop, though one of them objected that his appearance was too mean. Carried off by force, Martin was brought to his see

and consecrated on 4th July 374. One of his earliest acts was to found the abbey of Marmoutier, where he lived with eighty monks in great abstinence. The people of the neighbourhood being much addicted to idolatry, Martin displayed great energy in the destruction of the heathen temples. Not far from Amboise was a temple containing an idol of extraordinary size. Martin recommended one of his disciples named Marsel to destroy it, but he was unable to do so. Accordingly Martin returned to Amboise and spent the night in prayer. The next morning there arose a furious storm which overthrew the temple and broke the idol. At another place in his diocese he found a very popular temple, and as he was preparing to destroy it the natives came together and drove him away. But after fasting for three days, two angels appeared armed with pikes and bucklers, who assisted him to carry out his purpose. Another time, after he had set fire to a famous temple, the flames were carried by the wind towards a neighbouring house. Perceiving the danger, Martin climbed on to the roof of the house and forbade the fire to spread. While he was occupied in a similar mission at another place a man rushed at him armed with a knife, but when he approached Martin the knife suddenly disappeared. After he had destroyed one very ancient temple Martin was anxious to cut down a sacred tree. The peasants resisted, till at length one of them proposed that they should cut down the tree so that it should fall on him, and if God was with him he would escape. Martin agreed and was bound to a spot where the tree was to fall. But as it descended towards him he made the sign of the cross, so that

it fell on the other side almost crushing the peasants there, who when they saw this marvel were converted. About this time Martin had occasion to go to Treves to make some important requests of the Emperor Valentinian. The latter being prejudiced against the bishop by the influence of his Arian wife Justina, refused to allow him to enter the palace. After seven days and seven nights of constant fasting and prayer an angel appeared to Martin commanding him to go to the palace, and as no one hindered him he entered the emperor's presence. On seeing his command thus disobeyed Valentinian was furious and refused to rise, until his throne opened and flames burst out, compelling him to do so. He then rose in a passion, but being suddenly influenced by divine grace he came down and embraced Martin, granting him everything that he required before he had even made the demand. At Autun Martin encountered the Druid priests, and entering their temple threw down the idol of Saron. The pagans instantly rushed upon him, and one of them drew his sword to kill him. Martin bared his breast for the stroke, when suddenly the man fell at his feet trembling with fear and besought his pardon. Many wonders were wrought by him, even to raising the dead. He restored to life the servant of a nobleman who had hanged himself, and on another occasion on meeting a young man being borne to burial, his mother and a multitude of people weeping over him, Martin took compassion on the mother and raised the youth, whereby a multitude of pagans were converted. While he was staying with Hilary at Poitiers Martin had raised to life a catechumen who died without having received baptism. He also

had power over devils, and cast one out of a servant of the proconsul of his district. One day as he was entering Paris the people came out in crowds to meet him. At the gates of the town there was a leper, so horrible that everyone avoided him. Martin however approached him, kissed him and gave him his blessing; at that same moment the man was healed, to the amazement of all the bystanders. Martin continued throughout his life to practise the utmost austerity. One night, during his journeying through his diocese, his clerks prepared a bed of straw for him. Troubled by the unaccustomed ease, he rose and throwing the straw away, lay down again on the bare ground. In the middle of the night the straw caught fire, and soon Martin was surrounded by the flames. Making the sign of the cross he stood calm while the flames roared about him, and when the monks came to find him he was untouched. His charity towards the poor was always extraordinary. One winter time as he was about to perform mass a half naked beggar came to ask him for a garment. Calling the archdeacon, Martin left the man to his charge and went into a cell to pray. To this place the beggar penetrated complaining that he had not received anything from the archdeacon. Then Martin withdrew into a corner and taking off his tunic gave it to the man, telling him to go away quietly. Presently the archdeacon came to tell him that the people were waiting for the mass. The poor must first be clothed replied the bishop. The archdeacon did not understand his meaning, but on the repetition of the words he went out and bought for five sous a miserable garment, entered soon after and throwing it at the feet of the saint, said

"Here is the garment, but as for the poor, there are none here." Martin picked up the garment and put it on under the episcopal vestments, but it left his arms bare and hardly covered his shoulders. He then proceeded to the church, and as he was celebrating mass the people saw a globe of fire on his head, while emeralds sparkled on his bare arms. Worn out by his labours Martin was taken ill as he was about to re-enter Tours. As he lay on his death bed the devil appeared to him, but finding no fault in him he retired confused. On the day of Martin's death, Ambrose, bishop of Milan, fell asleep as he was celebrating mass; the attendants did not dare to rouse him, but after two or three hours they felt they could wait no longer. And he arose and told them of the death of Martin, adding that he had been present at his funeral. Then arose a great dispute between the men of Poitiers and of Tours for the body of the saint. But one night as the Poitievns were sleeping, the Tourainers entered and lowered the body out by the window into a boat. They then sailed to Tours where they were received with great rejoicings. 11th Nov.

Attributes: The cloak, which he divides. Sometimes a goose at his side, presumably because he is said to have been betrayed by the cries of that bird when the men of Tours were seeking him to make him their bishop.

Representations: The stained glass windows of the cathedrals of Bourges and Tours; Florence, church of S. Martino; Assisi, chapel of S. Martino; Bruges, Hospital of St John, painting by Memling; Alost, church of St Martin.

Authorities : *Legenda Aurea* ; *Peter de Natalibus* ;
Petits Bollandistes.

MARY THE VIRGIN : Joachim of Galilee of the city of Nazareth of the tribe of Judah married Anna of Bethlehem of the same tribe. And they were both just before God, but for twenty years they had no children, though they vowed that if the Lord gave them issue they would dedicate the child to his service. Now Joachim went up to the feast of the Dedication and entering the temple he desired to offer his oblation at the altar, but Issachar the high priest repelled him because he was childless in Israel. Much confounded by the shame of this reproach Joachim retired to hide himself with the shepherds in their pastures. After he had been there for some time an angel appeared to him in a shining light, and while he was troubled at the vision the angel comforted him, promising that the reproach should be taken away from him, that Anna should bear a child who was to be called Mary, that she should be consecrated to the Lord and would in process of time become the mother of the Saviour of the world. For a sign Joachim was to go to the Golden Gate of Jerusalem and there he would meet Anna, who had been much troubled at his absence. When the angel had said this he departed. About the same time an angel appeared to Anna also, announcing the birth of Mary and giving directions as to the manner in which she should be brought up to be a virgin who should bring forth the Lord Jesus. The angel concluded by telling her to arise and go to the Golden Gate where she should meet her husband, as a sign that all these things would be

accomplished. Accordingly both Joachim and Anna left the places where they were, and went to the Golden Gate, where they met. Rejoicing at the visions which they had seen, and praising God, they returned home, and in the course of time Anna conceived and brought forth a daughter whom they called Mary. After three years had expired they brought the Virgin to the temple with offerings. Now there were about the temple at that time fifteen steps, in accordance with the fifteen psalms of Degrees. The parents of the Virgin put her on these stairs, and while they were changing their travel-stained garments to put on others which were neat and clean, the child went up all the stairs as if she had been of full age, much to the amazement of all. Her parents having offered their sacrifice returned home, leaving her with the other virgins in the temple, to be brought up there. And she grew in grace having conversation with the angels, so that no evil thing could be urged against her. After some years the high priest ordained that all virgins settled in the temple, who were of proper age, should endeavour to be married. To this the other virgins readily agreed, but Mary objected, saying that she had vowed virginity to the Lord. The high priest in his perplexity called together a council of the chief men, and after they had prayed there came a voice from the ark directing that in accordance with the prophecy of Isaiah all the men of the house of David who were not married should bring their rods to the altar, and one of the rods would bud and the Spirit of the Lord should descend upon it, and the owner of that rod should espouse Mary the virgin. Among the rest there was a man named

Joseph, far advanced in years, who drew back his rod when the others presented theirs. So when nothing appeared agreeable to the heavenly voice the high priest consulted God again, and learned that the only person who had not brought his rod was he to whom the Virgin must be betrothed. Thus Joseph was betrayed, and as soon as he had brought his rod, it budded, and the Spirit descended upon it in the form of a dove. So Joseph and Mary were betrothed, but the other suitors broke their rods in their wrath, and one of them, a youth of noble lineage named Agabus, fled to Mount Carmel and became an anchorite there. After the espousal Joseph returned to Bethlehem to put his house in order, but Mary with five other virgins, her companions, went home to her parents at Nazareth. From this point the artists follow the events as narrated in the Gospel, up to the time of the Crucifixion. After the dispersion of the Apostles the Virgin is said to have dwelt in her house beside Mount Zion, visiting all the spots over which the Saviour had passed; and she lived for twenty-four years after the Ascension. On a certain day, as she was earnestly longing for her son, the angel Michael appeared before her, and after saluting her told her that he had been sent by Christ to tell her that after three days she should depart from the flesh and go to reign with him for ever. And he gave her a branch of palm from Paradise, to be carried before her bier. Then Mary gave thanks to God, and asked that the Apostles might be present to see her die, and that she might not behold Satan in the hour of death. Now the stem of the palm branch was green but its leaves

were like the morning star. While John was preaching at Ephesus he was caught up by a cloud and set down at Mary's door, and she told him of the vision, beseeching him to take charge of her burial and bear the palm before her. The other apostles were likewise transported to the spot in the same manner. As they regarded each other in astonishment John came out to them, and telling them all he gave them words of cheer. When the Virgin beheld the apostles assembled she praised God, and they sat round her with lights burning and watched until the third day. Towards nightfall Jesus descended with hosts of saints and angels and stood before the couch, while sweet hymns sounded in the air. At midnight Jesus called his mother twice, and her spirit flew joyfully to his arms. Then the apostles, being commanded by God, took the body to the valley of Jehoshaphat to lay it in a new tomb there and watch by it three days. And immediately roses and lilies of the valley surrounded the body, symbolical of the martyrs and of the bands of angels, confessors and virgins. And the apostles saw Mary's soul taken into heaven and seated on the right hand of Christ, and the body was laid on a bier, the apostles standing round it singing a psalm, in which angels came to join them. And the Lord covered them all with a cloud so that they might be heard but not seen. Then the Jews proposed to burn the body, but when the High Priest endeavoured to overthrow the bier his hand straightway withered, while the rest of the people were smitten with blindness. Peter, however, taking the palm, touched the people, and such of them as believed on the Virgin received their sight. After the three days were ac-

complished, the Lord appeared with a multitude of angels and raised up Mary, so that she was received, body and soul, into heaven. It is said that the apostle Thomas was not present at the Assumption of the Virgin, and he refused to believe the other apostles when they related what had taken place, until the Virgin in order to convince him unloosed her girdle and let it down to him from Heaven.

Representations: Padua, Arena chapel, frescoes by Giotto; Florence, Orsanmichele, the tabernacle by Orcagna; Florence, S. Croce, frescoes by Taddeo Gaddi; Paris, the porch of Notre Dame.

SEVEN JOYS OF THE VIRGIN: Annunciation, Visitation, Nativity, Visit of the Magi, Presentation in the Temple, Finding of Christ in the Temple after the dispute with the Doctors, Assumption, Coronation.

SEVEN SORROWS OF THE VIRGIN: Prophecy of Simeon, Flight into Egypt, Losing Christ at the Temple, Betrayal, Crucifixion, Deposition, Ascension.

Representation: Bruges, Hosp. of St John, by Memling.

LEGEND OF THE GIRDLE: Michele dei Dagomari, a youth of Prato, visiting Palestine in 1096, married the daughter of a Greek priest, in whose family the girdle had been preserved for generations. As they were very poor, they bestowed the girdle as a dowry and Michele brought it to Italy. He disembarked

at Pisa, and on his way to Prato he slept on the girdle for the sake of safety, for which offence he was awakened and rebuked by two angels. On his deathbed he entrusted the girdle to the priest Uberto, who deposited it in the cathedral where it now is.

Representation: Prato cathedral, frescoes by Agnolo Gaddi.

THE HOLY CHEMISE OF THE VIRGIN: This valuable relic had by some means become the property of a Jewess, when two patricians of Constantinople made use of a somewhat questionable stratagem to gain possession of it. From their hands the relic came into the possession of the emperor of the East, who preserved it until the day when the Emperor Nicephoros did homage to Charlemagne. It was then taken to Aix la Chapelle, remaining there until 877 when Charles the Bald presented it to the church of Chartres. In this city it was always an object of peculiar veneration, and, when the Normans under their Duke Raoul were attacking Chartres in the year 908, the men of the city carried it as a banner. The Normans, when they saw it, laughed and mocked, but God blinded them for their blasphemy and the Chartrains sallied out and killed a great number of them. From this time forward until the day when the treasury of the cathedral was pillaged the relic did not cease to work miracles.

Representations: Chartres cathedral, stained glass window; Aix la Chapelle cathedral, stained glass window.

Authorities: Gospel of Mary; Protevangelion; Legenda Aurea; Lindsay, History of Sacred

Art ; Lasteyrie, Histoire de la Peinture sur verre.

Annunciation, 25th March	Nativity, 8th Sept.
Assumption, 15th August	Presentation, 21st Sept.
Conception, 8th Dec.	Purification, 2nd Feb.
Visitation, 2nd July	

ST MARY OF EGYPT (*Fr.* La Gipesienne or la Jussienne; *Ital.* Maria Egiziaca): Born in Egypt and at the age of twelve she fled to Alexandria and for seventeen years led a life of unbridled vice. One day she noticed some men who were going to adore the Holy Cross at Jerusalem ; she entered the ship with them, continuing her evil practices and offering her favours to the sailors as the price of her passage. When they arrived at Jerusalem she went to the church with the others to adore the cross, but could not enter. Although she tried many times, she felt herself repulsed by an invisible force and could never get beyond the threshold. Returning home, she thought of her past life and was torn by remorse, weeping and beating her breast. And she went and prayed for pardon before the image of the Virgin, begging to be allowed to adore the cross and promising to renounce the world and live in chastity. The next time she entered the church without difficulty and adored the sacred relic, and she bought three loaves with three coins given her as an alms. And she heard a voice telling her that if she would cross the Jordan, she should be saved. Accordingly she did so and entered the desert, living there for forty-seven years without seeing man or beast. The three loaves sufficed her for seventeen years, but her garments rotted on her and she went naked, while

her skin became quite black. For seventeen years she suffered from terrible temptations, but having overcome them all, she lived for thirty years without food, with a celestial light shining round about her. At the end of that time the Abbot Zozimos was the head of a monastery near the Jordan, and being warned of God he entered the desert to find a servant of the Lord who was hiding there. After journeying for twenty days he saw a person whose skin was burned black by the sun. When it saw him it took to flight and he followed after. Then calling him by name Mary (for it was she) asked him why he was pursuing her and besought him to bring her a cloak, for she was naked, in order that she might speak openly with him. When Zozimos heard his own name he was amazed, and after throwing a cloak to her he flung himself on the ground and besought her to bless him, but she asked a blessing of him, because he was a priest. And as they prayed he saw her raised a cubit from the earth, and he wondered whether she were a spirit, but she assured him that she was a woman. After she had related her history to him she asked him to return to the monastery, and to come back at the end of the year, bringing the sacrament with him so that they might take it together. Accordingly at the end of the year he returned, and seeing her on the other side of the Jordan he wondered how he might pass over to her; but she, making the sign of the cross, walked over the water to him. And after they had taken the sacrament together she asked him to return again in the following year. But when, on the expiration of that time he came to the place where he had first seen her, he found her dead. And he wept much, but feared to touch her, until he read letters

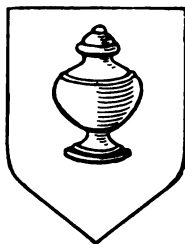
written on the sand asking him to bury her and to pray for her soul. As he wondered how he should fulfil this request, for he had nothing to dig with, two lions came gently up, and at his command they dug the grave. After Zozimos had buried the body he returned to his monastery glorifying God. 2nd April.

Attributes : Naked and covered by her long hair, sometimes the lion is shown beside her.

Representations : Pisa, Campo Santo, fresco by Pietro Lorenzetti ; stained glass windows in the cathedrals of Bourges and Chartres ; Paris, church of St Merry.

Authority : Peter de Natalibus.

ST MARY MAGDALENE : Identified in the legends with Mary of Bethany, the Mary out of whom Christ cast seven devils, and the woman who anointed his feet. Born at Magdala of a noble family. After the Ascension, and fourteen years after the dispersion of the Apostles, the Jews took her, Maximinus one of the seventy-two disciples, Lazarus her brother, Martha and Marcella the hand-maid of Martha with the blessed Cedomus, and putting them in a boat without oars or pilot, set them adrift on the sea. They were driven to Marseilles, and as no one took them in, they spent the night in the portico of a temple. The next morning, when the people came to sacrifice, Mary preached Christ to them, and many were converted. Presently the prince of the province came up with his wife, and



The Vase of St Mary
Magdalene

when Mary preached to them he promised to believe if Christ would grant them a son. Not long after, at Mary's intercession, the prince's wife conceived. Then the prince and his wife determined to visit Rome, and Mary was left guardian of their household. But they were taken in a violent storm, in the midst of which the princess bore a son and immediately expired. And coming to a rock on the sea, the prince persuaded the sailors to touch there, while he landed and laid the body of the princess in a cave with the babe on her breast. After covering them with his cloak, he rejoined the boat and proceeded to Rome, where he found Peter and told him all that had happened. Peter comforted him, confirming him in the faith and taking him to Jerusalem. At the end of two years the prince returned to Gaul. On reaching the rock where his wife lay, he saw a child running about, and on approaching he found that it was his own son who had been miraculously fed at his mother's breast through the intercession of the Magdalen. As he looked the mother began to breathe, and waking as if from sleep she thanked Mary, adding that she had been on the same pilgrimage as her husband. So they returned to Marseilles and told all this to Mary, and destroying the temples of idols the prince received baptism with all his people. He next built a church and appointed Lazarus to be the first bishop of Marseilles. Meanwhile Mary departed to the wilderness, where she lived unknown for thirty years in a place prepared by angels, but destitute of flowing water and herbs, for she was supported by celestial food, being carried daily up into the air by angels at

the seven canonical hours and refreshed by the songs of heaven. At length a hermit who dwelt some way off heard the voices of the angels and saw Mary carried by the angels. Desiring to see the vision more clearly, he approached. As he came near Mary called him to her and revealed her identity to him. The Lord having told her of her approaching dissolution, she sent the hermit to Maximinus, who had been appointed bishop of Aix, telling him to be in his church on the morning of the following Sunday, as she would be borne thither by angels to receive the sacrament. As she was naked, she requested the priest to give her his cloak in order that she might come to the church more decently. When the time arrived Maximinus found Mary in the church in the midst of a choir of angels, raised two cubits from the ground, her hands extended in prayer and her face shining like the sun. And when Maximinus was afraid to approach her, she comforted him. After he had called together the clergy and the priests he gave her the sacrament, and prostrating her body before the altar, her spirit flew up to Heaven. Her body exhaled a fragrant odour for several days, until it was finally buried by Maximinus. 22 July.

Attributes : Carries the vase or pot of ointment with which she anointed the Saviour's feet, while her hair is long and loose.

Representations : Florence, St Croce, frescoes by Taddeo Gaddi ; Assisi, chapel of the Magdalen ; Bourges cathedral, stained glass window ; Chartres cathedral, stained glass window.

Authorities : Peter de Natalibus ; Lindsay, History of Sacred Art.

ST MATTHEW: Of the tribe of Levi; after the Ascension he preached in Ethiopia, where he encountered two renowned sorcerers, and exposed their practices. He lodged with the eunuch converted by Philip and explained to him how the Holy Spirit caused him to understand all languages. And the enchanters sent two enormous dragons against him, but as soon as they saw the apostle they fell asleep at his feet. Then Matthew confronted the sorcerers and proposed that they should wake the dragons; and many people being gathered together he preached to them upon the glories of paradise. As he was speaking there arose a great tumult, caused by the people weeping for the king's son who had died. Then Matthew was sent for, and after he had prayed the young man arose. King Egyptus, upon this, commanded that he should be worshipped as a god, but when the people came with garlands the apostle told them that he was no more than the servant of the true God. At his command they built a great church, completing it in thirty days, and then the king, together with his wife and all the people, were baptized. The apostle dedicated to God the king's daughter Ephigenia, and set her at the head of a community of more than two hundred virgins. After this Hyracus succeeded to the throne, and he desired this virgin in marriage. The apostle directed him to come to the church and hear the nature of good and holy marriages. Accordingly, he came in great pomp, but when Matthew declared that Ephigenia was espoused already to the king of Heaven and could marry no other, the king became furious. After the discourse the king sent an assassin to stab Matthew in the back as he stood at the altar,

and he fell there. Then the people revolted and would have killed the king, being restrained with great difficulty. And the king being unable to move Ephigenia, set fire to her house, intending to burn her with the other virgins. But Matthew appeared and turned away the fire which attacked the palace so that it was speedily in ashes, none escaping except the king himself and his eldest son. The king was attacked by leprosy and killed himself in his despair, while the son became possessed by devils and went to the apostle's tomb to confess his father's sins. The king's brother reigned in his stead and established Christianity in those parts founding many churches. 21st Sept.

Attributes : Angel or cherub ; sometimes carries a purse and sometimes an axe.

Representations : Rome, S. Luigi dei Francesi, painting by Caravaggio ; Venice, S. Marco ; Ravenna, chapel of S. Matteo, paintings by Giotto ; Buckingham Palace, painting by Mabuse.

Authorities : Legenda Aurea ; Peter de Natalibus.

ST MATTHIAS : The apostle chosen to fill the place of Judas. He went to preach in Macedonia, and the Gentiles wishing to prove him gave him a strongly intoxicating liquor, but he felt no harm, and restored to sight 250 men whom it had blinded. However, the devil appeared to them in the shape of a child, exhorting them to kill Matthias, and, after seeking the apostle for three days, they shut him up in prison. Here demons appeared to him but did not dare approach him. But the Lord appeared and released him. Returning to Judea he preached and worked many wonders ; but the Jews rose against him and

stoned him, till at length one slew him with an axe. His body was taken to Rome and buried in St Maria Maggiore. 24th Feb.

Attributes : Axe, sometimes lance.

Authorities : Peter de Natalibus.

ST MAURICE : Leader of the Theban legion. When the Emperors Diocletian and Maximian sent **envoys directing the extirpation of the Christians**, those cities in which the Christians were in a majority sent them away empty handed. Then the emperors ordered the armies to be assembled in order to fight against the rebels, and the people of Thebes sent 6666 men with Maurice as their leader. The army marched against the Gauls, and, after they had crossed the Alps, the Emperor ordered the soldiers to sacrifice. The Theban legion withdrew to Aganum, and when the emperor sent after them, ordering them to sacrifice, they refused saying that they were Christians. In a rage Cæsar sent soldiers with orders to compel them to sacrifice or to be decimated. The soldiers returned word to the emperor that all the Christians were ready for martyrdom, and when he heard this he ordered that every tenth man should be beheaded. While the sentence was being executed, the standard-bearer stood in the midst and exhorted them to martyrdom, directing the envoys to tell the emperor that although they were his servants, yet they belonged far more to Christ. Upon this the emperor was beside himself with rage, and ordered the legion to be surrounded and utterly exterminated. However, several escaped and preached Christ in the neighbouring parts. 22nd Sept.

Attributes : In complete armour and bearing a standard in his hand.

Representations : Tours cathedral ; Paris, St Sulpice.

Authority : Peter de Natalibus.

ST MICHAEL THE ARCHANGEL : The leader of the armies of Heaven against Lucifer, and he subdued the devil. Appearing to the Virgin Mary (*q.v.*) he announced her death. At the day of Judgment it is his function to blow the trumpet and raise the dead, after which he will weigh the souls of the righteous and unrighteous. In the year 390 there dwelt at Siponte in Apulia a man named Galgan, who was very rich. One day a bull escaped from the herd to the Galganian mount, hard by. Galgan accordingly took a company of servants and went to seek him, and when they found the bull, he shot a poisoned arrow at him which returned upon the sender. Upon this the inhabitants of the town went to the bishop asking him what they ought to do. The bishop advised them to fast for three days, and at the end of that time St Michael appeared to him saying that he wished to honour that spot, and had guarded it for that purpose. Then the bishop and the people went to a cavern on the mountain and found there three altars, one of them covered with a rich crimson cloth, while from the rock there sprang a spring which had virtue to heal all diseases. Here they built a church, and many pilgrimages were made to the spot. The next apparition was to St Gregory (*q.v.*) at the mole of Hadrian. Yet another manifestation was given in the year 710. At the mountain of la Tombe near the sea and six miles from Avranches, Michael appeared to the

bishop and commanded him to build a church there, dedicated to him, and the angel touched the bishop's head, leaving a mark in his skull ; the angel directed him, in addition, to found the church on a spot where he should find a bull, driven there by robbers, while the building was to cover as much ground as should have been trampled by the animal. Now there were two rocks on the spot which no human force could move. St Michael accordingly appeared to a man and commanded him to remove them, and when he arrived there he was enabled to take them away without the least difficulty. The place being without water, St Michael directed them to make a hole in the hard rock, from which an abundant stream immediately issued. This was the origin of Mont St Michael. 6th Dec.

Attributes : Dressed in complete armour, his wings of many colours ; the scales are usually near him and he tramples Satan under foot.

Representations : Mont St Michael ; Paris, Louvre, painting by Raphael ; London, National Gallery, painting by Perugino.

Authorities : *Legenda Aurea* ; Jameson, *Sacred and Legendary Art*.

MILLSTONE : Christina.

MUSICIAN : Paphnuce.

N

ST NICHOLAS OF BARI : Born at Patara, in Asia Minor, of rich and pious parents, to whom he was granted after they had been many years without children, his birth being announced by an angel.

When laid in the basin to be washed, the new born rose to its feet, and folding its hands looked up to heaven. The Archbishop of Myra, his uncle, received a vision making known to him that the child was a sun which would illumine the whole earth. Nicholas was ordained priest at an early age, and displayed great activity in works of piety. Losing his parents while he was still quite young, he devoted the great riches which he inherited to relieving the necessities of the poor. One of his neighbours, a nobleman but very poor, felt himself unable to provide for his three daughters, and was actually deliberating whether he would not be obliged to devote them to a life of shame. When Nicholas heard of this he was filled with horror, and that night he threw into the window a purse filled with gold, which served as a dowry for the eldest of the girls. Sometime after he threw in a second purse, which helped to marry the second daughter. From this time the father kept a look out for his unknown benefactor. It was not long before Nicholas came with a third purse, and when it fell the father rose up, ran after him and caught him, and would have fallen at his feet. Nicholas however prevented this and forbade him to speak of the matter. The Archbishop of Myra, recognising his sanctity, gave Nicholas the charge of a monastery, and during his absence in the Holy Land, left Nicholas in charge of the bishopric. Not long after, Nicholas himself set out for the Holy Land. On the way he predicted a terrible storm which burst upon them in all its fury, but was calmed by his prayers. While on this voyage he raised to life a youth who had been killed by falling from the masts. At Alexandria he healed many sick, and went into the

desert to see St Anthony. Warned by a vision of the Saviour he returned in haste from Palestine. The pilot intended to deceive him and take him to Alexandria, but a great storm arising, the man confessed his fault, and after Nicholas had appeased the tempest, they proceeded on their way. Arrived at his monastery, Nicholas was received with great joy, and while there he multiplied a morsel of bread so that it sufficed for all the workmen engaged in building a church there. After the death of the bishop of Myra, the people wished to appoint a fitting successor. While they were still uncertain as to who this should be, one of the principal men among them heard a voice in the night recommending him to be at the church door at the hour of matins and consecrate the first comer who bore the name of Nicholas. The next day Nicholas presented himself early at the church, and being escorted by the citizen, told him his name. Immediately, in spite of his protests, he was led inside the church and consecrated. After the ceremony a woman presented her child to him, who had fallen into the fire and been killed, whereupon Nicholas made the sign of the cross and raised the child to life. Not long after his appointment, the province suffered from a terrible famine. In the midst of it Nicholas learned that three ships, laden with wheat, had arrived at the port. Going down to the shore he asked the sailors to give something of their store to alleviate the general distress. The sailors replied that they could not venture to do so, as the wheat had been measured at Alexandria, and they were taking it to the emperor. However Nicholas persisted in his demands, assuring them that nothing

should be lacking of their cargo when they came to discharge it; and it fell out as he had said. Nicholas thereafter distributed the wheat which he had received in this manner, and so miraculously that it lasted for two years. The Emperor Licinius renewing the persecutions of the Christians, Nicholas remained firm, and suffered first imprisonment and then banishment. Returning to his diocese he displayed great zeal in the destruction of idols. Among other things he felled a great oak sacred to Diana and held in great reverence. While the famine was still raging Nicholas happened to lodge in the house of a man who was a son of Satan. This man was in the habit of stealing and eating little children, and at this time he had so taken three boys, the sons of a poor widow, who were on their way to Athens. When their limbs were served up before the bishop, he perceived the fraud, and going to the hut where the remainder of the bodies was in pickle, he made the sign of the cross over them, and they rose up alive and well. Now it happened that a rebellion broke against the Emperor Constantine, who took severe measures to put it down. During the absence of Nicholas, the consul of the district ordered the decapitation of three innocent knights. Returning in haste Nicholas arrived on the scene with the three princes deputed by the emperor in the province, just as the men were kneeling to receive the blow. Throwing himself upon the executioner Nicholas deprived him of his sword, and after casting the weapon away, he unbound the men and took them with him before the consul, chiding the latter severely. After the man had given evidence of his repentance, the bishop gave him his blessing, while the three

princes, having put down the rebellion without shedding blood, returned to the emperor who received them honourably. Not long afterwards they were thrown into prison on a charge of treason, brought by some malicious persons, the emperor giving instructions that they should be secretly put to death. Advised by one of their number, they prayed for help to St Nicholas. That night the holy man appeared in a dream to Constantine directing him to release the prisoners without delay, or else he would suffer defeat and death in a battle. The prefect who had brought the accusation received a similar vision. Both the emperor and the prefect arose and related their dreams to each other. Calling before him the three prisoners the emperor accused them of being sorcerers, asking if they knew a man named Nicholas. And they related the life and the miracles of St Nicholas and how they had prayed to him in the night. Then the emperor dismissed them, giving them presents to take to Nicholas and praying them to ask for his intercession for the emperor and his dominions. And when they presented themselves before the bishop and told him all he praised God and sent them home to their own country. It is said that Nicholas was present at the council of Nicaea, and being incensed by the discourse of an Arian bishop, he struck him. For this act of violence the council deprived him of his episcopal vestments, but an angel appeared bringing him the mitre and pallium, showing that God was not displeased by his zeal. The same legend relates that one day some mariners in great peril called upon Nicholas. Immediately he appeared to them helping them in the management of their oars and sails, and the tempest ceased. On

reaching the shore the sailors visited his church, and those who had never seen him before recognised him as the one who had so appeared to them. And the Lord summoned Nicholas, who prayed that angels might be sent to him, and as he saw them coming, he expired in the year 342. When he was buried in a marble tomb, a fountain of oil sprang from his head and another stream flowed from his feet, possessing great virtue to heal diseases. Long afterwards the Turks destroyed the town of Myra, but forty-seven knights of Bari went thither, and being shown the tomb of Nicholas by four monks, they opened it and saw the remains floating in oil; and carrying them away they brought them to Bari, where they were buried in the year 1087.

A man who had borrowed money of a Jew took oath upon the body of St Nicholas to restore it as soon as possible. After he had kept it a long time the Jew demanded payment, but the man declared that it had already been made. Brought before the judges he swore that he had paid more than had been lent, handing to the Jew a hollow stick containing gold, to hold while he took the oath. Returning home he fell asleep in an open place, and was killed by a chariot which broke his stick and let out the gold. The Jew being urged by his friends to take the gold refused, unless the man should come to life again by the merits of St Nicholas. Immediately the man arose and the Jew was converted. A man of noble race who desired an heir prayed to St Nicholas promising him a golden cup, and that he would take the child to the saint's church. His prayer was heard, and after the birth of his son the father had a cup made, but was so

much struck by it that he kept it for himself and caused another like it to be prepared for the church. Going by sea to the church of St Nicholas, the father told his son to take some water in the first of the two cups, but as he was doing this the boy fell in and was drowned. The father in despair proceeded to the church and offered the cup at the altar, but it was thrown off every time that he put it there. All present were amazed, when suddenly the child appeared at the church door bringing the first cup, and related how St Nicholas had preserved him from all harm when he fell into the sea. At this the father offered both cups at the altar and they were accepted. Another rich man had a son by the merits of St Nicholas whom he called Adeodatus, and he consecrated a chapel in his castle to the saint. Now it chanced that the son fell into the hands of the pagans and became the servant of their king. After the lapse of a year, the father was celebrating the feast of St Nicholas in his castle, while the son held a precious cup before his king. And the youth sighed as he thought of his father and the feast day at his home. When the king learned the cause of his grief, he taunted him with the ineffectuality of Nicholas, when suddenly a great wind shook the house, and the child was caught up with the cup in his hand and set down before the door of the church where his parents were celebrating the feast of the saint. Patron saint of children, especially schoolboys, and of fishermen and seamen generally. 6th Dec.

Attributes: Three golden balls (rarely purses) carried on a book, on his hand or lying at his feet. Dressed as a bishop.

Representations: Stained glass windows in the cathedrals of Bourges, Chartres, Rouen and Tours; Venice, S. Sebastiano, painting by Titian; London National Gallery, painting by Veronese.

Authorities: *Legenda Aurea*; *Petits Bollandistes*; Jameson, *Sacred and Legendary Art*.

ST NILUS: born in 910 at Rossana in Calabria. He married but lived a life of regular devotion, and on the death of his wife he gave himself entirely to the religious life. When the Saracens invaded Italy he fled to Capua and took refuge in the Benedictine monastery of Monte Cassino, the monks soon after assigning to him and his followers a small monastery hard by. Pandolfo prince of Capua left a widow and two sons. She instigated the sons to murder their cousin, and now in remorse came to Nilus to entreat absolution. The saint refused unless she would deliver up one of the sons to the family of the murdered man. She refused, and though she offered Nilus rich gifts, he declined to give her absolution, denounced her crimes and flung her money on the ground. Soon afterwards the younger of the brothers assassinated the elder, and was put to death by Hugh Capet, king of France. Nilus left Capua and went to live at Rome in the convent of St Alexis on the Aventine. He wrought many miracles there, curing a poor epileptic boy. The Emperor Otho happened to be in Rome at the same time, and Nilus went to this prince and to Pope Gregory V. to ask them to have mercy on the antipope who had just been expelled. He looked upon both Otho and Gregory as the enemies of God, and having addressed to them

a letter full of reproaches, he fled from Rome. During his absence the pope died, and on his return the emperor came to visit Nilus in his cell and was much edified by his piety. He wished to rebuild and richly endow the monastery, but Nilus declined all his offers, urging him to think of the salvation of his soul. Not long afterwards Otho died at the early age of twenty-six. The saint also died about the same time, at the age of ninety-five, in the year 1005. The gifts which he had refused were accepted by his disciple Bartolommeo, who erected the church and convent of St Basil of Grotta Ferrata. It is said that the site was indicated to Nilus and Bartolommeo by the Virgin, who appeared and presented them each with a golden apple. One day as Nilus was kneeling before the crucifix, the figure held out its arm and blessed him. He used oil from the lamp of the altar in performing his miracles in order that they might not be attributed to him. 26th Sept.

Attributes : Dressed in the Benedictine habit, holding a lamp containing oil, or else with a crucifix, the right hand of which is extended in the attitude of benediction.

Representations : Rome, Grotta Ferrata, paintings by Domenichino.

Authorities : Petin, Dict. Hagiographique ; Jameson, Sacred and Legendary art ; Cahier, Caractéristiques des Saints.

O

ST ONOPHRIUS: Served God for sixty years in a vast desert in Egypt. When the abbot Paphnuce was wandering through the desert he came upon a man with long hair and nails and quite naked except for a girdle of leaves, and he began to flee, taking it for some wild beast, but Onophrius, for it was he, recalled him and related to the abbot his manner of life, and how he had once lived with a thousand brethren in the monastery at Thebes. Being incited by the example of Elias and John the Baptist, he had become a hermit. Entering the desert he had been led by a column of fire while he heard an angel's voice consoling him. After following for sixty-six miles he found a servant of God in a cave and remained there seven days. This holy man led him to the cave designed for him, by which there grew a palm tree and a fountain of water welled up. After remaining with him for thirty days, the man of God departed, but continued to visit him every year until his death, when Onophrius buried him near his cell. For thirty years of his stay in the desert Onophrius had lived on nothing but the leaves, roots and fruit of the palm, but during the other thirty years an angel had brought him celestial bread. He had been much tempted by the devil but had overcome, and he added that on every Sunday an angel brought him the eucharist. It had been revealed to him that God would send the abbot there to bury him when he died. That evening, bread and a cruse of water were supplied to them from heaven. After a night of sleep and prayer Paphnuce

rose only to see the hermit die and angels came and wafted his soul to heaven, in the form of a dove, while the body emitted a fragrant odour. The abbot had no spade with which to dig a grave, but two lions appeared upon the scene, and after kneeling to adore the holy body, they dug up the ground with their claws. Paphnuce then buried the body, wrapping it in his own cloak. On the departure of the lions, the cell and the palm tree crumbled away. Paphnuce having been comforted by an angel, returned to Egypt. 12th June.

Attributes: Naked with long beard and hair and wearing a girdle of leaves.

Representation: Pisa, Campo Santo, fresco by Pietro Lorenzetti.

Authority: Peter de Natalibus.

ORGAN: Cecilia.

Ox: Luke.

P

PAINTER or PAINTER'S MATERIALS: Luke.

PALM: The common emblem of all martyrs; carried in the hand.

ST PAPHNUCE (*Lat.* Pannutius, Panuzius): The most important portion of his history will be found under Onophrius. He is frequently represented with a musician, doubtless owing to the following circumstances. Having upon one occasion desired that his value in God's sight might be revealed to him, an angel was sent from heaven to make known to him that his worth was about equal in God's sight to that of a strolling musician who gained his

livelihood by singing in the streets. The recluse, who did not feel flattered by the comparison, called the minstrel and enquired of him by what means he had come to merit the divine favour. The man replied that he had been a thief in his time, but he had afterwards reformed and practised several acts of charity, such as rescuing women from the insults of libertines, paying the debts of insolvent debtors and never refusing alms to a poor man. Edified by the rectitude of the man, Paphnuce told him what God had revealed to him, at which the poor musician was so touched, that he followed the saint to his monastery. He died there in a saintly manner, and the abbot saw his soul taken to heaven by angels.
29th Nov.

Attribute : An angel points out to him a musician.

Representation : Pisa, Campo Santo, fresco by Pietro Lorenzetti.

Authority : Peter de Natalibus ; Cahier, Caracteristiques des Saints.

ST PAUL THE APOSTLE : After many adventures by land and sea, Paul went to Rome, and, preaching there, converted many, including those of Cæsar's household. Being dismissed by Nero, he preached in the west, but afterwards returned to Rome. One day, as Paul was preaching in an upper room about vespers, a youth named Patroclus, Nero's butler, went up to a window to listen to him, and becoming drowsy he fell out of the window and was killed. Nero, who loved the youth, was much grieved, but Paul caused the body to be brought to him, raised the youth to life and restored him to Cæsar. Nero was at first afraid to see him, but at length sent for

him and, when questioned, the youth replied that he had been raised by Christ, who was the king of all, who would destroy all earthly kingdoms and reign alone; at the same time as Patroclus four other soldiers declared themselves to be Christians. Then Nero gave orders that all the Christians should be imprisoned and tortured. Paul was brought bound before him, and Nero, declaring that he had set all the world on fire, ordered that he should be beheaded as a traitor. But, as the emperor was causing many Roman Christians to be slain, Paul came furiously to the palace and began to cry out against Cæsar, who became afraid and gave orders that no one should touch the Christians until they had been judged. Paul, however, was led away, and as he was going he converted the three soldiers who conducted him. A woman named Plautilla, one of Paul's converts, placed herself in the way in order to see him for the last time. As she wept, Paul begged her to give him her veil to bind his eyes with, saying that he would return it to her after his death. The soldiers mocked at this and led him on to execution. After he had prayed he bound his eyes with the veil and received the death stroke. The severed head gave three leaps, and at each place where it alighted a fountain sprang up, while the body emitted a strong light and a most fragrant odour. On their return Plautilla showed the soldiers the bloody veil, saying that Peter and Paul had entered the city in shining raiment with crowns on their heads, and that Paul had restored the veil as he promised. And behold Paul stood before Cæsar though the doors were closed, and asserted that he was living, but that Nero was condemned to ever-

lasting death. The emperor, in a state of terror, commanded that all the Christians who were in prison should be released. The head of Paul was thrown into a valley, but was found by a shepherd who had seen it shining for three successive nights. He told this to the Christians who came out in a body with their pope. And when they had placed the severed head against the body, the body turned and the head joined itself on to it to the wonder of them all. And they blessed God, recognising that it was truly the apostle's head. 29th June.

Attribute: The sword. The representations of Paul's head are traditional, he is shown with a high forehead, bald head and long straight beard.

Representations: Tours cathedral, stained glass window, Palermo, Cathedral of Monreale, mosaic.

Authority: Peter de Natalibus.

ST PAUL THE HERMIT: *See* St Anthony the Abbot.

Attributes: Dressed in palm leaves, fed by a raven.

PEN: Bernard.

PESTLE and MORTAR: Cosmo and Damian.

ST PETER THE APOSTLE: Not long after the Ascension, Peter was confronted by a celebrated sorcerer named Simon Magus, who pretended that he was a god. But when Peter answered all his arguments and exposed his evil practices, Simon threw his books into the sea for fear the apostle should make use of them, and went to Rome where he wished to pass as a god. On hearing this Peter followed him, arriving at Rome in the fourth year of Claudius, and he ultimately remained there for

twenty-five years. Devoting himself to preaching, he converted many. And the Lord appeared to him saying that Simon and Nero were conspiring against him, and exhorting him to be of good courage, for the apostle Paul was to come to Rome on the following day. Paul arrived as it had been said, and the two apostles preached together. Meanwhile Simon had gained great credit with Nero, who believed him to be a son of a god, for he performed many wonderful things before him, and the Romans conceived such a veneration for him that they erected a statue to him. But Peter and Paul went to Nero and denounced his sorceries. Nero defended his favourite, but the apostles proposed that Simon should tell them what they were thinking of, and they whispered it in Nero's ear. But Simon full of anger cried, "May dogs come and devour you." When the dogs came Peter presented to them a loaf of barley bread which he had received from the Emperor, and immediately they took to flight. Simon, unabashed, pretended that he could raise the dead. Now it happened that a young man had died; accordingly Peter and Simon were sent for, it being decreed that whoever failed to raise him should suffer death. Simon began by muttering enchantments over the body and succeeded in making the head move, whereupon the bystanders wished to stone Peter; but he replied that it was necessary to make the dead man rise and speak, and standing over him he commanded him to rise in the name of Jesus Christ. Immediately the youth rose and walked, and, when the bystanders would have stoned Simon, Peter restrained them saying that the man

was sufficiently punished already. Simon, far from being grateful, went to the house of St Marcel and tied a fierce dog at the door, waiting to see whether Peter could enter the house according to his custom. A moment later Peter arrived and making the sign of the cross he loosed the dog which flew at Simon, tore his garments and would have killed him, had not Peter called the dog away. Shamed by this defeat Simon remained hidden for a year. On his return he was received into favour by Nero, to whom he complained of the Galileans, saying that the earth was no longer worthy of him and that he would fly away. Mounting to the top of a high tower he threw himself off and began to fly about in the air. When Nero saw this he exclaimed against the apostles, saying that Simon was right when he accused them of being impostors. Upon this Peter commanded the angels of Satan, who were supporting Simon, to let him fall, and immediately he fell to the ground, breaking his head, so that he expired. Nero, however, was filled with wrath and delivered the apostles to the charge of Paulinus, who put them in the Mamertine prison under the care of two knights named Processus and Martianus. Here the apostles were detained for nine months, and converted forty-nine knights who were detained there and whom they baptised. Processus and Martianus were also converted. At the end of the nine months the apostles were released, and Peter at the instance of many of the brethren left the city. When he reached the gate now called St Mary, leading to the Appian way, he saw Christ coming to meet him and he said, "Lord, whither goest thou?" Who answered, "I am going to Rome to be crucified afresh." Then

Peter said he would return to Rome to suffer with Him, and immediately the Lord departed. From this Peter understood that his martyrdom was determined, and he returned to Rome. He had hardly arrived and informed the brethren of his vision before he was seized by the satellites of Nero and sent before the governor Agrippa, and, as he went, his face shone like the sun. It was determined that Peter should be crucified, but that Paul, being a Roman citizen, should be beheaded. After they had been scourged, they gave one another the kiss of peace and were led away to execution. When Peter arrived at the cross he asked that he might be crucified with his head downwards, not deeming himself worthy to suffer in the same manner as his master. The people, filled with fury, wished to kill Nero and release Peter; but he restrained them, asking them not to prevent his martyrdom. And the Lord opened their eyes and they saw angels standing with crowns of roses and lilies, comforting the apostle. Peter also preached to the bystanders, and so expired. 29th June.

Attributes: The two keys of Heaven and Hell; sometimes a Fish.

Representations: Florence, Carmine, frescoes by Masaccio and others; Venice, S. Marco, mosaics; Palermo, Cathedral of Monreale, mosaics; Bourges cathedral, stained glass window.

Authorities: Legenda Aurea; Peter de Natalibus.

ST PETER MARTYR: Born at Verona in 1206, his parents being infected with the Manichæan heresy. His father wished him to study letters, but

he was soon initiated in the principles of sound religion and of good literature. He went to complete his studies at Bologna, and it was there that he presented himself to St Domenic and entered the order of the Friars' Preachers, being at the time no more than sixteen years of age. In spite of his youth he distinguished himself among his companions by the severities which he imposed on himself, which resulted in a severe illness. He did not neglect his studies in his new character, but applied himself to them with increased ardour. Such was his talent for preaching that his superiors sent him to preach in Tuscany, the Romagna, the march of Ancona, and in the Bolognese and Milanese districts. On one occasion, as he was preaching to an immense crowd in the mercato vecchio at Florence, the devil, taking the form of a black horse, seemed about to trample on the people, when Peter, making the sign of the cross, caused it to vanish like smoke in their presence. He is reported to have healed a leg which a repentant youth had cut off under the same circumstances in which Anthony of Padua (*q.v.*) performed a similar miracle. In 1232 Pope Gregory IX. appointed him inquisitor general, an office in which he distinguished himself by his zeal. Travelling from place to place he preached and worked many miracles, converting the heathen. But one day as he was going from Como to Milan, he fell in with some assassins about two o'clock in the afternoon, one of whom named Carino struck him on the head with an axe with such violence that he fell down half dead. Rising to his knees he recited the first article of the symbol of the apostles, and, offering his blood as a sacrifice to God, he dipped his fingers in it and wrote on the

ground *Credo in Deum*. But the murderer struck him between the shoulders, piercing his heart, and he perished in the year 1252 at the age of forty-six. The body was taken to Milan and laid in the church of S. Eustorgio where many miracles were wrought. His canonisation took place in 1586. 29th April.

Attributes : Wears the Dominican habit, with a sword or axe in his head, though sometimes only the open wound is shown.

Representations : London, National Gallery, paintings by Giovanni Bellini and Cariani ; Florence, S. Marco, painting by Angelico ; Florence, S. Croce.

Authorities : Petits Bollandistes ; Legenda Aurea.

ST PETRONILLA : Daughter of the apostle Peter. On one occasion, while the disciples were staying with him, she lay sick of a fever. The emperor Titus thereupon said to the apostle, why do you allow her to suffer when you heal all the sick ? Peter replied that it was better so, but in order to prove that he was not powerless to heal her, he directed her to wait on them. And immediately she felt herself healed and arose and waited on them. After she had finished, Peter told her to return to bed, and she was taken with the fever as before, but when she had acquired in perfection the love of God she was perfectly healed. A lord named Flaccus, being struck by her beauty, desired to marry her. And she directed him to send the virgins who were to lead her to him to find her. Meanwhile Petronilla devoted herself to fasting and prayer, receiving the sacrament, and on the third day she rendered her soul to God. Flaccus, seeing that he had been deceived, turned to Felicola,

Petronilla's companion, ordering her to marry him or else sacrifice to idols. When she refused, she was imprisoned for eight days without food or drink. After that she was tortured on the rack and so died, her body being cast into a sewer. But St Nicodemus came and buried it, for which he was beaten to death and thrown into the Tiber, though a priest found the body and buried it. 31st May.

Attributes: Broom; receives sacrament.

Representation: Florence, Carmine.

Authority: Legenda Aurea.

ST PETRONIUS: Bishop of Bologna in the time of the Emperor Theodosius. He was of the imperial blood and the Emperor Theodosius married his sister. From his cradle he was instructed in Greek and Latin, Philosophy and in the Scriptures. He was kind to the poor and disciplined himself by fasting. When Theodosius became tainted with the Arian heresy, Petronius went to Rome to dispute for the faith, and was received there by the pope and clergy. The preceding night the pope had been warned in a vision to appoint Petronius to the vacant see of Bologna, and when on the third day the citizens of Bologna came to Rome saying that their bishop was dead, the pope instantly appointed Petronius in his place to the satisfaction of all. Returning to Bologna he taught the people both by precept and example, repaired many churches which had been overthrown by the Arians, and built the basilica of S. Stefano. After these things Theodosius came to Bologna, being greatly incensed because the people there had killed a legate of his who had behaved brutally and beaten a noble. The citizens at first shut the

gates against him, but when he wished to bury a nephew who had died there, they admitted him. No sooner was the emperor inside than he attacked the citizens, killing many and destroyed several churches. Petronius devoted himself after this to repairing his church, and on one occasion when he saw a column falling with a man on it, he made the sign of the cross, and both the column and the man remained uninjured. After obtaining many privileges for his city from the emperor, Petronius died and was buried in S. Stefano, in the year 449. 4 Oct.

Attributes : Episcopal habit, carries a church in his hand, and frequently represented with the leaning tower Garisenda at Bologna.

Representation : Bologna, S. Petronio.

Authority : Peter de Natalibus.

ST PHILIP THE APOSTLE (*Ital.* Filippo) : After the Ascension he preached the gospel in Scythia for twenty years, at the end of which time he was seized by the pagans who wished to force him to sacrifice to a statue of Mars. But there came out from beneath the image a huge dragon which killed the priest's son who was bringing fire for the sacrifice, as well as two of the tribunes whose soldiers held Philip in chains, while the creature's breath was so terrible that all the others who were present were made sick. Then Philip said, break the statue and adore the cross in its place in order that the sick may be healed and the dead raised. Those who were sick on the other hand cried out, Heal us and we will break the statue. Then Philip commanded the dragon to retire to a desert where he would injure no one, and immediately the monster with-

drew and was never seen again. After that the apostle healed them all, raising the three dead men. And all were converted to the faith, and Philip remained a year, preaching to them. After that he proceeded to Hierapolis where he extinguished the heresy of the Ebionites. And there were two holy virgins, his daughters, who converted many to the faith. Seven days before his death he gathered together all his priests, clerks and bishops, confirming them in the faith and predicting his own martyrdom. And at the age of eighty-seven he was taken by the pagans, crucified and stoned. His body was buried in that city, and his two daughters were afterwards laid on either side of him. In process of time the apostle's body is said to have been translated to Rome. 1st May.

Attributes : Staff or crozier with cross at the end, or carrying a cross in his hand.

Representations : Florence : S. Maria Novella, painting by Filippino Lippi ; Padua, Chapel of St Philip, painting by Giusto da Padova.

Authorities : Legenda Aurea ; Peter de Natalibus.

ST PHILIP BENIZZI : Of the noble family of the Benizzi of Florence, where he was born in the year 1253. Of his childhood but little is known, except that he always desired to become a monk, and when only twelve months old he had cried, Behold the Servants of Mary, on seeing some Servite monks in Florence. One day, being in an ecstasy he saw a vision of the Virgin who said, Philip, come and join yourself to my chariot. Accordingly he entered the order of the Servites, but on account of his humility he would only be a lay brother. Immediately after

his reception he was sent to a convent at three leagues from Florence, where he displayed the utmost diligence. He would retire into a cavern near the church to meditate, while at other times he scourged himself, his devotions proving so pleasing to God that a fountain sprang up on the spot. Two Dominicans who chanced to visit him were so struck by his piety that they forced him to become a priest. When he said his first mass, celestial voices were heard singing the Sanctus at the elevation of the host. Passing through all the grades of the order, he was at length made General, though it is said he would not accept that high office until he received a divine command. One day he met a leper, who asked an alms. Having neither silver nor gold the saint took the man aside and gave him his tunic, and as soon as the leper had put it on he was made whole. Going to Arezzo which was besieged by the Florentines, he found the Servite friars there half dead of hunger. He knelt down to pray in front of an image of the Virgin, and before he had been there long a knock came at the door and the porter received from an unknown hand enough white bread for the nourishment of all the convent. Being in Viterbo at the time when the sacred college was assembled there, Philip would have been made pope had he not fled away. After this he departed to a mountain called Montamiata to do penance. Here he suffered from a lack of water, and accordingly by striking the rock three times with his staff, he caused those springs to flow which have ever after been known as the baths of St Philip. When the time came he left this solitude and passed through France, Germany and other foreign parts. And one day when he was

being insulted by some evil persons whom he had reproved for wasting their time in playing under some trees, a storm came up and a flash of lightning killed them all, as the man of God had predicted. Returning from France, he and his companions lost their way in a forest and were three days without food. On the fourth day some shepherds found them, and set them at a table made ready with white bread and good fresh water. And when they wished to thank the shepherds, they immediately disappeared. Returned to Italy, Philip endeavoured to make peace between the factions of the Guelfs and Ghibellines. Preaching at Forli he accused the people of being the enemies of the church, upon which they attacked him, leaving him half dead outside the city. In the



The Three Crowns of St Philip Benizzi

year 1285 he resigned the generalship of his order to Fra Lottaringo della Stufa, and went to Perugia to obtain the pope's confirmation of his action. This done, he proceeded to Todi, where he died not long after. In his life he healed many sick persons, and wrought numerous miracles during the three days that his body was awaiting burial, as well as in the succeeding years. Among these miracles two dead were raised, one being a child which had

been strangled by a wolf, two men possessed by devils were made whole, and many sick were healed. His canonisation took place in 1516. 23rd Aug.

Attributes : Three crowns are held over his head by an angel, or are suspended in the air, symbolic of his having refused the triple crown of the papacy. He wears the habit of the Servite order.

Representation : Florence, Annunziata, frescoes by Andrea del Sarto.

Authorities : Razzi, Santi e Beati Toscani ; Petits Bollandistes.

PHYSICIANS : Cosmo and Damian.

PILGRIMS : James the Greater, Roch, Sebald.

For the dress, see under Habits.

PINCERS : Agatha.

„ holding tooth : Apollonia.

PITCHER : Benedict.

„ *see also* Jug.

POPES : The principal ones represented are Gregory the Great and Silvester.

PRINCE : Bavon.

PRISONER at feet : Radegund.

PROPHETS :—

Amos, as a shepherd with sheep.

Daniel ; A ram with four horns and a lion's den near by.

Elijah : Sword in his hand and a child near him.

Elisha : A two headed eagle on his shoulder.

Ezekiel : A gate with towers in his hand.

Isaiah : Saw.

Jeremiah : Rush in his hand.

Joel : Lion tearing him.

Jonah : Whale near him,

Malachi : Angel near him.

Zachariah : The building of the Temple is represented by him.

Authority : Radowitz, Attribute der Heiligen.

PURSE : Matthew.

PURSES, Three : Nicholas of Bari.

R

ST RADEGUND : Born in 519, the daughter of Bertaire, king of Thuringia, who was assassinated by his brother Hermenfried. Thierry, king of Austrasia, and Clotaire, king of Soissons, then warred upon the murderer and completely defeated him. Radegund, at this time only twelve years of age, was carried off by Clotaire, who instructed her in the Christian religion and afterwards married her. She became a devout Christian, but her piety displeased her husband who thought it excessive. Her sanctity was so great that even at this time some prisoners at Peronne castle were released by an angel when they prayed to Radegund. The breach with her husband finally came when Clotaire assassinated her brother in order to take possession of his estates. Radegund left the court and received the veil from St Medard, bishop of Noyon. Clotaire however pursued her and she fled to Sais. On the way she passed a yeoman who was sowing oats. Turning to him she said that if any men came up and asked for a person of her appearance, he should say that she had passed

at the time when he was sowing his field. Shortly afterwards the king came up with his men, but on receiving the yeoman's reply, they returned home, for the crops were already fully grown. Soon afterwards Radegund went to Poitiers, founding a nunnery there, making a holy virgin named Agnes the abbess over herself. But Radegund became noted for acts of piety and the miracles which she wrought. A sick man was healed by taking a bath and by the saint pouring a sweet smelling oil over his head. She would wash the feet of poor beggars and care for their wounds, not disdaining to touch them, however filthy and loathsome they might be. One night, when visiting her monastery, her attention was directed to some goats which were jumping on the walls. She at once understood that they were devils, but on her making the sign of the cross, they disappeared. On one occasion she revived a still-born child brought to her by its father, by wrapping it in the horse skin rug on which she knelt at her devotions. She healed a demoniac woman by putting her foot on the sufferer's head, upon which the devil immediately issued from her body. One day she sent a man named Flerejus to fish with two companions. They were caught in a fearful storm, but on appealing to Radegund, the storm ceased. A girl of wealthy and noble family being attacked by a fever, made a wax candle to St Radegund, and as the candle burned down, the fever left her. Her acceptability to Heaven was shown by a special manifestation of the Virgin and Child Jesus to her one day as she was praying. Clotaire at one time thought of taking her back to him by force, but she wrote to St Germain of Paris, who went to

the king and dissuaded him. After a life of tranquillity and Christian devotion, Radegund died in the year 587. 13th Aug.

Attributes : The royal crown; prisoner with broken fetters at her feet.

Representations : Poitiers cathedral, stained glass window.

Authority : Lasteyrie : Hist. de la Peinture sur Verre.

RAKE of iron : Blaise.

ST RANIERI OF PISA (*Fr.* Regnier) : Born at Pisa in 1178 of the illustrious family of the Scaccieri. As a boy he made marvellous progress in the Humanities, but afterwards devoted himself to worldly pleasures, such as music, singing and dancing, so that he attended to nothing else. Now it chanced that a rich man of holy life name Alberto had come to Pisa from Corsica, and while there he learned that his only brother had been assassinated. Moved by this event, he gave all his wealth to God and withdrew with some other monks to the monastery of S. Vito, spending all his time in prayer and meditation. Soon he became known throughout Pisa as the Saint, and for some time he lived in Paris, where he performed many miracles. When Alberto returned to Pisa for a short time, Ranieri happened to be one day at the house of a kinswoman, passing the time in pleasure, when the saint passed by, followed by a great multitude. Rising up Ranieri went out to follow him but did not come up with him until they had reached S. Vito. The saint dismissed the crowd that was

following and turning to Ranieri said that he would be blessed indeed if he served God as he was serving the world. On the following Saturday Ranieri went again to Alberto, who took him aside and showed him the way of God. And suddenly there shone a great light, which lasted for an hour, leaving oil upon their heads, being a visitation of the Holy Spirit. The following day Ranieri went to confess his sins, omitting one which he was ashamed to mention ; but a voice came from heaven and declared it. After this he confessed everything and received absolution from the priest, but when he asked what penance he should perform, the priest would say no more but that God would set him the penance. Upon this the youth returned home in a state of great penitence and grief, and for three days he wept sorely, until he lost the sight of his eyes. His parents were greatly distressed at his affliction, for he was their only son. After the three days a voice came from Heaven to answer Ranieri's prayers saying that his sins were pardoned, that the Lord would be with him, but that he should not do any thing without receiving a direction from Heaven. And he arose and his sight was restored, whereupon he ran to his parents to relate the miracle. From this time Ranieri completely changed the course of his life, visiting the churches, helping the poor and calling sinners to repentance. Having prayed the Lord to permit him to go as a pilgrim to Mount Calvary, his petition was at length granted, and bidding farewell to his parents he embarked on a galley for the Holy Land. After a prosperous voyage he reached Jerusalem, where he performed many acts of piety, receiving from the priests a slave shirt which he wore

in token of his humility. After he had been in the Holy Land for some years and had visited all the holy places, he happened to be travelling one day through a thick wood, when he came upon two hyenas. Making the sign of the cross he went boldly up to them, commanding them in Christ's name to do him no harm. And immediately they became tame and gentle, wagging their long tails and licking his feet. After he had given them his benediction, he pursued his journey. He thus passed many years living the life of a hermit. One night as he was feeling the effects of his abstinence he saw a rich vessel of gold and silver, but it was filled with pitch and oil and sulphur, which flamed up so that none could quench it. And one put into his hand a ewer full of water so that after he had poured some drops on the flames they were totally extinguished. By this he understood that by the vase the human frame was signified, by the pitch, the passions, and by the water, temperance. From that time he ate nothing but bread and water. While he was at the Holy Sepulchre, some Pisans arrived there, who, when they recognised him, greeted him joyfully and begged him to return with them. After he had taken counsel with the Lord, he agreed to do so. As he departed, a multitude of people came to the port, lamenting the loss of such a treasure, and he blessed them all. On the way they fell in with two ships and feared that they were pirates, but Ranieri comforted them, and soon they perceived that the vessels bore the white cross on the scarlet ground of the city of Pisa. At the city of Messina there was a fraudulent innkeeper who mixed water with his wine. Ranieri discovered to this man the figure

of Satan, sitting on his casks in the shape of a great cat with wings, to the horror of the host, and the wonder of all present. When Ranieri reached Pisa the whole city flocked to meet him, including the archbishop himself. After visiting the tomb of his parents, who had died during his absence, he preached to the people, exhorting them to penitence. Going to the monastery of San Vito, he took up his abode there, being admonished by a heavenly vision, and he began to heal many sick by making the sign of the cross, so that people were brought to him from every hand. On one occasion when the dearly loved daughter of a doctor of medicine named Soffredi had died, Ranieri made the sign of the cross over the body, and soon after they had taken it to the house, the child spoke and in a few days was quite well. The bread and water blessed by him had great efficacy to cure diseases, and mariners took such food with them when they went on their voyages, to preserve them from danger. After his return from Pisa, Ranieri lived seven years, not a day passing that he did not perform some act of mercy, so that he came to be much loved and revered by all. The time of his death having been revealed to him, he spent his days in prayer, and, having taken the sacrament in the presence of his friends and disciples, he passed away, in the year 1161. As soon as he was dead all the bells of S. Vito and other churches in Pisa rang of themselves, while many sick people came to touch the body and were healed. The archbishop of Pisa, who had not risen from his bed for two years, was healed at the hour of Ranieri's death and felt so strong that he was able to go and see the body,

and offered to sing the mass at the funeral. The body was deposited in a marble tomb in the principal church of the city, remaining there for a hundred years, after which time it was placed upon an altar beside the large chapel of the Annunciation. 17th June.

Attribute: The leaning tower of Pisa. Patron saint of Pisa.

Representation: Pisa, Campo Santo, frescoes by Antonio Veneziano.

Authorities: Razzi, Santi e Beati Toscani; Jameson, Sacred and Legendary Art.

RAPHAEL THE ARCHANGEL: Usually represented with Tobias (*q.v.*) carrying a small box in his hand, which contains the fish's gall. 12th and 19th Sept.

RATS: Fina.

RAVEN: Benedict; Paul the hermit.

„ beside corpse: Vincent.

RING: given in betrothal by the infant Christ to Catherine of Alexandria and to Catherina of Siena, who may be distinguished by their special attributes.

ST ROCH: Born at Montpellier about the end of the thirteenth century. His parents had for a long time lived without having any children, but God gave them this son in answer to the prayers of the mother. The child early displayed his religious leanings, and noted and practised fasting from his earliest days. His parents having died before he had reached the age of twenty, he distributed the wealth which he inherited from them as secretly as possible, and, habited as a pilgrim, set out towards Rome. On reaching a place called Aquapendente he learned

that the plague had broken out with great violence and immediately went to the hospital to offer his services. Admitted here, he touched the patients with his right hand, making the sign of the cross, and thus healed them all. In this manner he passed from town to town healing all who were stricken and being regarded as an angel of God. Arrived at Rome he found the great city plunged in desolation by the terrible visitation. Here he pursued the same methods and inspired the utmost confidence, the sick using every possible effort to place themselves in his path. As the plague was abroad in the country districts, St Roch went thither also, performing similar prodigies. In the hospital of Piacenza he fell asleep one day and heard a voice telling him that he would be called upon to suffer pain. On awaking he felt an acute pain in his left thigh and could hardly refrain from crying out. He had himself taken the plague. Leaving the hospital he refused to re-enter it, and the people, believing him to be mad, chased him out of the town. He dragged himself with the help of his staff, to a neighbouring forest, and took refuge in a small hut, praying the Lord not to desert him. That instant a cloud descended from heaven on to the ground, and on the spot where it rested a fountain of water welled up, from which he drank and where he washed. Near the forest was a village to which many men had withdrawn on account of the plague, among them being a man named Gothard, who kept a number of servants and dogs for hunting. One day as he was sitting at table one of these dogs came and took a piece of bread from his hand, carrying it to St Roch, and he did the same at



St Roch

dinner and at supper. The master, thinking that the animal had been starved, scolded his servants, but finding that the dog was taking the bread to some person, he followed him and came upon St Roch. The saint informed Gothard that he had the plague, upon which he went home, but returned on the following day, on reflecting that he had shown himself less merciful than his dog, and resolved to remain with the saint until he should be healed. However, the dog ceased to bring the bread, and as they became disquieted, Roch told his friend to put on the pilgrim's habit and go to ask alms. But the people only mocked and derided him, so that he brought back no more than two loaves. Then Roch went into Piacenza and healed the sick in the houses as well as in the hospital. As he returned he was followed by a great multitude, and heard a voice saying that his prayer was answered, that he was cured of the plague and must return to his own country to practise penance. Accordingly he went back to Montpellier in his pilgrim's habit. Now the whole country was desolated by war, and as he was praying in a church, he was arrested as a spy, and being brought before his uncle who did not know him, he was cast into prison. The place was foul and infested by scorpions, but he lived a life of voluntary austerity in it, without a complaint. After he had been detained there for five years, God revealed to him his approaching end, so that he sent for a priest. When the priest came he found the cell illuminated by a heavenly light, while rays of glory shone from the prisoner's eyes. The noise of this marvel spread, and people came from all parts to see the holy man. Soon

after he fell asleep and heard a voice offering to grant him whatever he might ask, and he prayed that all those who sought his assistance might be delivered from the plague. Placing himself on the ground, he lifted his eyes to heaven and rendered his soul to God on 16th August 1327, at the age of thirty-two. At that same moment a great light passed through the windows, to the astonishment of the gaoler, who opened the door and saw the saint stretched on the ground, lamps burning at his head and his feet, while at his side there rested a small board on which was written, "All those who are smitten with the plague and who have recourse to the intercession of Roch will be delivered from that malady." The body was buried with great pomp in the principal church of the town, at the expense of the uncle, who had come to recognise his error after it was too late. When the great council was being held at Constance, in the year 1414, the plague broke out there and the bishops proposed to depart. However, a young German, being inspired by God, advised them to carry the image of St Roch through the town, and when they had done this the plague was immediately stayed. The remains were afterwards stolen and carried off to Venice, where the church of S. Rocco was erected in his honour. Patron saint against the plague. 16th Aug.

Attributes: Dressed as a pilgrim, the thigh exposed and showing a wound or plague spot; at his feet a dog carrying bread.

Representations: Lucca, S. Michele, painting by Filippino Lippi; Arezzo, painting by Fra Bartolommeo; Alost, Church of St Martin,

painting by Rubens ; Louvain, church of St Pierre ; Venice, Scuola di S. Rocco, painting by Tintoretto ; London National Gallery, painting by Morando.

Authority : Petits Bollandistes.

ROD or bunch of rods : Umilita.

ROD and LILY : Joseph.

ROSE, in hand : Louis of Toulouse.

ROSES, lap of white and red : Elizabeth of Hungary.

„ wreath of white and red : Cecilia.

„ and apples carried in basket : Dorothy.

S

SAW : Simon the apostle.

SCALES : Michael the archangel.

SCEPTRE with foliage : Frideswide.

ST SCOLASTICA : the sister of St Benedict. Born at Norcia and founded a convent of nuns. The events recorded in her legend will be found at the end of the life of St Benedict. 10 Feb.

Attribute : The dove.

SCOURGE, triple : Ambrose.

ST SEBALD : The son of a king of Denmark who resigned all his earthly dignities and assuming the habit of a pilgrim went away into a wood where he lived in great holiness. And it happened that Willibald, his brother Wunibald and St Denis came together to the wood, and meeting Sebald they told him that they hungered, for they had nothing to eat. Sebald

comforted them saying, that God who had fed the Five Thousand would not permit them to starve, and he went away from them a stone's throw, and prayed that God would care for them. And there came an angel from heaven bringing a white loaf. Hiding the loaf under his mantle Sebald went to his visitors, and digging his staff in the ground told them to eat, and when they said that they had nothing, he produced the bread, and they thanked God and sat down to eat. Sebald also filled his wine vat for his guests. One day while Sebald was preaching a heretic came up and said that his teaching was vain and false. But Sebald prayed to God to justify him, and immediately the earth opened and swallowed up the man. And the heretic cried to the man of God to save him, promising to believe everything that a Christian should. Then Sebald released him from the earth, and all who were present believed on Christ. Once while Sebald was on his travels he came to Regensburg. Now at that time there was no bridge over the Danube, but the saint laid his cloak upon the water and crossed the stream upon it. And all those who saw him marvelled, saying that he was in very deed a holy man. After that he proceeded to Nuremberg and rested in a wood. And it being about Christmas time it was very cold, so that the saint entered a waggoner's house and asked him to make a fire. But the man refused saying that he had no wood, and he asked the good wife to pray her husband to allow a fire to be made, but he would not. Then he told the woman to bring him some icicles from outside, and when she had fetched them, he prayed to God, and made a good fire with the fragments of ice, so that when the man and his wife saw this they praised God,

and the man asked the saint's pardon for his churlishness and was forgiven. And Sebald sent the man into the town to buy fish but the lord of the town had prohibited the buying of fish until the inmates of the castle had been served, and the man was taken by the lord's servants and his eyes were put out. And he returned home and related what had passed. Then Sebald made him go back to the place of his punishment, and taking up the eyes replaced them in their sockets and the man saw and praised God, and went into the market and bought fish, relating the marvels that had taken place. And after a while Sebald fell sick unto death, and he ordered that his body should be placed on a car drawn by wild oxen, and buried wherever they should take it. And they did so, and the oxen took the body to Nuremberg to the place where it now lies, and there they buried him. 19th Aug.

Attributes : Dressed as a pilgrim, holds in his hand a church with two towers.

Representations : Nuremberg, Church of St Sebald, the shrine by Peter Vischer.

Authority : Falckenstein, J. H. von, *Leben von St Sebald*, etc.

ST SEBASTIAN : Born at Narbonne and lived at Milan. He became a great favourite of the Emperors Diocletian and Maximian, who gave him the command of their chief cohort, and in wisdom and virtue he excelled all the other soldiers. He wore the military costume in order to comfort the Christians who were taken to be martyred. When two noble youths, twin brothers, named Marcus and Marcellianus were being led to be beheaded for the

faith, their parents employed every effort to induce them to recant, so that their resolution was shaken. But Sebastian broke into the midst of them and exhorted them to despise the present life, and to win the crown of martyrdom. This took place in the house of Nicostratus where the youths were in custody. And the wife of Nicostratus had lost the use of speech for six years, and kneeling on the floor she asked pardon of Sebastian by nods. At his prayer she received the gift of speech, and immediately declared that she had seen an angel near him who held an open book in his hand containing all the words which Sebastian had said. Near him stood seven other angels of shining white. At this miracle both Nicostratus and his wife believed and were baptized, together with the parents of the two youths. They chose to suffer martyrdom although Nicostratus offered to release them. After the martyrdom of Marcus and Marcellianus, their mother died, and the prefect Chromatius, being healed by Sebastian, was baptized, together with his son, all of them suffering martyrdom soon after. Sebastian also could not remain unobserved, and when the Emperor Diocletian heard of all that he had done, he accused him of ingratitude to the gods. When Sebastian said that he was a Christian and would always pray for the empire, Diocletian directed that he should be bound and that the archers should use him as a target. When they had covered him with arrows they left him believing him to be dead. However, a widow named Irene came by night to take the body away, and finding Sebastian to be still alive she carried him to her house and ministered to him. In a few days

he was completely recovered, and standing on the steps of the palace he reproached the emperors for their unjust persecution of the Christians. And Diocletian was astonished, asking if he was not Sebastian who had been shot to death by arrows. To this the saint replied that he had been revived by Christ that he might chide them for the evil which they did. Then the emperor caused him to be taken into the Hippodrome of the palace and beaten to death. The body was thrown into a sewer, but that same night Sebastian appeared to St Lucy telling her where his body might be found, and asking her to bury him at the feet of the apostles ; and this she did. Patron saint against the plague. 20th Jan.

Attribute : A figure transfixed by arrows.

Representations : Montefalco, Church of S. Francesco, paintings by Benozzo Gozzoli ; Venice, S. Sebastiano, paintings by Veronese.

Authorities : Legenda Aurea ; Peter de Natalibus.

SERPENT and CUP : John the Evangelist.

SERVITES : Philip Benizzi.

SEVEN SLEEPERS : Born at Ephesus, and their names were Maximian, Martinian, Dionysius, Joannes, Serapion, Constantine and Malchus. When the Emperor Decius persecuted the Christians, these brethren took refuge in a cave, Malchus going daily to the city disguised as a physician to bring them food. But hearing that Decius was enquiring after them they feared greatly, and exhorting each other to be constant they fell

asleep. Decius having learned of their retreat, caused the mouth of the cave to be sealed up, in order that they might perish of hunger. After 196 years had passed, in the days of Theodosius the younger, the emperor prayed God to interfere to prevent the spread of the heresy denying the resurrection of the dead. And God put it into the heart of a burgess to choose the cave to build a stable for his shepherds. As the stones were being removed the sleepers awoke, thinking they had only slept one night, and they exhorted each other to martyrdom and sent Malchus to the city to bring bread and tell them the news. And when Malchus entered the city he was astonished to see the sign of the cross on the gate and the appearance of the place much changed, and as he entered the gate he heard men speaking of Christ so that he was much perplexed. And he went to a baker, but when he offered money, all marvelled at the strange coin. He, thinking that they were about to denounce him, begged to be allowed to go, but they asked him where he had found this treasure of the old emperor, and when he denied that he had discovered any, they put a rope round his neck and dragged him into the city, where a throng quickly came together. Being brought before the bishop and the proconsul, Malchus was strictly interrogated, and when he gave the names of his parents, no one knew of such persons and thought that he wished to deceive them. They therefore commanded that he should be put to the torture in order that the truth might be ascertained. Then Malchus besought them to tell him where the Emperor Decius was, and when they said that there had been no such emperor for many genera-

tions, he stood as one stupefied. At length he related how he and his brethren had hidden in a cave for fear of the persecution of Decius, and how the emperor had entered Ephesus on the preceding night. At this the bishop perceived that this was a revelation from God, and he and the proconsul and all the people of Ephesus followed Malchus to the cave, where they found the sleepers, their faces shining and their bodies and clothing as fresh as if they had only slept a night. When the Emperor Theodosius heard of this, he came to the caves and embraced the youths, weeping for joy. And they told him that God had raised them up to bear witness to the resurrection of the dead. After they had thus spoken, they fell asleep, and the emperor wept over them and ordered golden coffins to be made for them. But the following night they appeared to him, bidding him to leave them as they had been found, to slumber on until the day of judgment. And they sleep there to this day.

Representation : Westminster Abbey, screen of the Confessor's Chapel.

Authorities : Peter de Natalibus ; Lindsay, History of Sacred Art.

SIBYLS : They served the Gentiles as the prophets did the Jews, in predicting the coming of the Saviour.

The following table will show their names, the country they served, their distinguishing emblems, and the nature of their prophecies.

	COUNTRY.	EMBLEM.	PROPHECY.
Sibylla Lybica	Lybia	Lighted taper or myrtle	A day shall come when men shall see the king of all living things.
Sibylla Samia	Samos	Reed or cradle	He who was rich should be born of a poor virgin.
Sibylla Cumana	Cumea	Cradle, sponge or loaf of bread	Christ should come from heaven and live and reign on earth in poverty.
Sibylla Cimmeriana	Black Sea	Cross, feeding bottle or horn	God would be born of a virgin and converse among sinners.
Sibylla Erythræa	Red Sea	Horn, sword, or white rose ; as an old woman or nun in black	Jesus Christ Son of God, the Saviour.
Sibylla Europæa	Europe	Sword	A virgin and her son should flee into Egypt.
Sibylla Persica	Persia	Dragon under her feet and a lantern and open book ; as an old woman	The devil should be overcome by a true prophet
Sibylla Agrippina	...	Whip	Christ should be outraged and scourged.
Sibylla Tiburtina	Tivoli	Flowering rod, hand or glove	The highest shall come from heaven and a virgin shall be shown in the valleys of the desert.
Sibylla Delphica	Delos	Crown of thorns or horn	A prophet should be born of a virgin and crowned with thorns.
Sibylla Hellespontica	Hellespont	A T cross, bunch of flowers	Jesus Christ should suffer shame on the cross.
Sibylla Phrygia	Phrygia	Banner and a cross	Christ should rise again.

Representations: Rome, Sistine Chapel, by Michael Angelo ; Ulm cathedral, choir stalls ; Amiens cathedral, paintings ; Perugia, Coll. del Cambio, by Perugino ; Rome, St Maria della Pace, by Raphael ; Berlin Gallery, by Roger van der Weyden.

Authorities: Fairholt, Dict. of Terms in Art ;

Jameson, Hist. of Our Lord ; Husenbeth, Emblems of Saints, a paper by W. Marsh.

THE SIBYL AND OCTAVIAN : On the site of the Ara Celi, the Emperor Octavian once asked a Sibyl whether he should accept divine honours for himself or no. She immediately replied, that a greater king than he should appear, and pointing to the sky she showed him a vision of the Virgin and Child. And a voice came from heaven, saying, this is the spot for an altar to the Son of God (*Hæc ara filii Dei*). Upon this, the emperor reverently knelt in worship, and not long after he erected an altar upon the spot, where the church was subsequently built.

Representations : Rome, Vatican, picture by Garofalo ; Florence, St Trinita, painting by Dom. Ghirlandaio.

SIEVE, broken : Benedict.

ST SILVESTER, the Pope : The son of Cyrinus a priest, and he practised hospitality with great zeal. One day he entertained Timothy a Christian from Antioch, who afterwards suffered martyrdom. The governor Tarquinius interrogated Silvester concerning the riches of his guest, and when he replied that Timothy had possessed none, the governor cast him into prison. The next night Tarquinius was choked by a fishbone, and on the morrow Silvester was released by the people. During the persecution of Constantine, Silvester was in 314 unanimously elected pope, an office which he illustrated by his

Christian virtues. Not long afterwards he was the means of the conversion of the Emperor Constantine (*see* Cross, Invention of the). The emperor granted the Lateran Palace for a church, and on this site St Peter's was erected. Sometime after the priests of the idols came to the emperor and said, "Sire, since you embraced Christianity, the dragon which is in the cavern has killed three hundred men every day by his poisonous breath." Thereupon the emperor consulted Silvester, who promised to put an end to the evil, while the priests said they would believe if he succeeded. Then St Peter appeared to the pope instructing him in what he should do. And Silvester went to the cavern with two priests, and descended into it, carrying a great lantern. Addressing the dragon, he said, "Satan, remain here until the second coming of Christ," and he bound and sealed up the monster's mouth. On reaching the mouth of the cave he found two enchanters who had followed him and who were half poisoned by the creature's breath. Silvester took these men with him, converting them, as well as an innumerable multitude of unbelievers. Finally, as the end of his life drew near, Silvester recommended his clergy to be full of charity, to govern the church with zeal, and to preserve the flock from wolves. And he fell asleep, peacefully in the Lord. 31st Dec.

Attribute : Papal habit with a bull or a dragon near him.

Representations : Florence, St Croce, fresco by Giotto; Rome, Doria Gallery, painting by Angelico; Chartres, stained glass window.

Authorities : *Legenda Aurea*; Peter de Natalibus.

SS. SIMON AND JUDE, Apostles: Brothers of James the Less, and the sons of Mary Cleophos the wife of Alphaeus. After the Ascension Thomas sent Jude to Abagan, King of Egypt. This king had written to the Saviour, who had replied, promising to send an apostle to him after the Ascension, and as the king was not able to see Him, had sent a painter to paint His portrait. But the artist was unable to attempt the task, so that Christ took the panel, and pressing it to His face, left a perfect image of Himself there, which he sent to the king. When Jude arrived at the court the king observed a heavenly radiance in his face, and recognised that he had indeed been sent by the Lord. Now the king was a leper, but Jude cured him by rubbing the Lord's letter over his skin. Jude subsequently preached in Mesopotamia while Simon taught in Egypt, after which they both went to Persia. Here they were encountered by two magicians whom Matthew had driven from Ethiopia. Now Baradach, general of the King of Babylon, was marching against the enemy, but could not obtain any oracle from his gods. Learning that this was because of the presence of the apostles he sent for them, and they told him of their mission. And the general besought them to declare to him the result of the war. But the apostles requested that the sooth-sayers should first declare their oracle, who said that the future should be full of great wars, while many dangers menaced the people. At this the apostles laughed, declaring that on the following day the Indian envoys would arrive to make their submission. The soothsayers mocked at this, but the general put them and the apostles under guard to see which had

spoken true. The next day the envoys arrived and the general would have burned the priests, had not the apostles intervened. But the priests were filled with envy, and declared to the general that in their presence the apostles would be unable to speak. And they brought several orators, who became completely dumb in their presence, while they were subsequently allowed to speak but not to move, and were rendered blind. Then the general brought the discomfited orators before the apostles, and when they saw that Simon and Jude were poorly clothed, they despised them in their hearts. But Simon showed them that appearances were of little worth, and after exacting from them a promise to be converted if he should render them proof against the sorcerers, he made the sign of the cross on their forehead and sent them before the king. And the sorcerers no longer had any power over them. Then the sorcerers summoned a swarm of serpents, but the apostles arriving on the scene filled their cloaks with the reptiles and threw them at the sorcerers who were torn by them and suffered fearful agony. After that the apostles caused the serpents to withdraw their poison and sent them away to a solitary place where they could do no more harm, while they healed the sorcerers of their wounds. But these men, filled with malice, stirred up all Babylon against them. Now it happened that the daughter of a powerful lord brought forth a child, and she accused a holy deacon of having seduced her, so that her parents would have killed the man, but the apostles came and caused the new-born babe to speak, proclaiming the innocence of the deacon. About the same time two tigers escaped from the

pits where they were kept, and killed many, but when they fell in with the apostles they became as mild as lambs. And they baptized the king and his household as well as many others. But the magicians having come to a town named Sannir, stirred up the people so that when the apostles arrived there, they were seized and taken to the temple of the Sun, to sacrifice. But the demons in the idols cried out for fear, and at the command of the apostles two black Ethiopians issued from the idols, breaking the images and fleeing away with hoarse cries. At this the priests fell upon the apostles and killed them. Immediately the lightning descended from the serene sky consuming together the temple, the priests and the magicians. The king took the bodies of the apostles to Babylon and erected a church over them there. 28th Oct.

Attribute of Simon : The saw.

Representation : Chartres cathedral, stained glass window.

Authority : Legenda Aurea.

SPADE : Isidore.

STAFF and bell : Anthony.

„ with cross at end : Philip the apostle.

„ pilgrim's. *See* Pilgrim.

STAG : Julian Hospitator. .

„ with cross : Eustace ; Hubert.

„ *See also* Hind.

STANDARD : Maurice ; Ursula.

STANDARD on hill : Bernardino.

STAR on forehead : Domenic.

ST STEPHEN (*Fr. Etienne*): The events of his history are recorded in the Acts of the Apostles. In the reign of Honorius there lived a priest named Lucianus in the territory of Jérusalem. One night as he was sleeping an old man of venerable appearance, clothed in a bejewelled pallium appeared to him, and touching him with a golden staff told him to go and search among the mounds where his body was indecently hidden, and to order John, Bishop of Jerusalem, to cause the body to be buried honourably. And when Lucianus enquired the name of his heavenly visitor, the apparition answered that he was Gamaliel, the teacher of Paul, and that he lay with Stephen and Nicodemus, and other Christian martyrs. Then the vision disappeared, but Lucianus prayed that if it was a true revelation it might be made to him a second and a third time. At the second vision Gamaliel showed him how he should find the relics, indicating three golden bowls, and a fourth of silver, one full of red roses and the other two of white roses; the silver one containing crocuses. These were symbolical of the relics. At the third vision Gamaliel chided Lucianus severely for his delay. So Lucianus went to the bishop and told him all. And they went accompanied by other bishops to the place indicated by Lucianus, and when they began to dig, the earth shook and emitted a fragrant odour. And they took the relics of the saints to the Church of Syon at Jerusalem, where the fragrant odour healed seventy sick, and there they buried Stephen and his companions. Now Alexander, a senator of Constantinople, went to Jerusalem with his wife and constructed a beautiful oratory to Stephen, and caused himself to be buried near the martyr after

his death. After seven years, Juliana, his wife, wished to return to her country and to take her husband's body with her. After she had obtained the bishop's permission, he produced two silver shrines saying that he did not know which was Alexander's. Accordingly she took both. When the body was taken on board ship the angels sang and there was a sweet odour. The devils, however, cried out and raised a great storm, and while the sailors were dreading shipwreck, Stephen appeared and told them not to fear, and immediately there was a great calm. Voices of demons also were heard, and five demons came to burn the ship, but were drowned in the deep by an angel. Arrived safely in Constantinople, the body was deposited in a church. Others relate that Eudoxia, daughter of the Emperor Theodosius, being troubled by a demon, her father ordered that she should be taken to Constantinople to touch the relics of Stephen. At this the demon cried out that he would not go forth unless Stephen were taken to Rome. On hearing this the emperor obtained permission from the people and clergy of Constantinople to take the relics to Rome and lay them beside those of St Laurence. However, the people of Capua obtained permission that the right arm of the saint should be deposited in their city, and they prepared a cathedral to receive it. Arrived at Rome it was proposed to place the body in the Church of St Peter ad Vincula, but the animals who drew the car would not move, and the demon cried out that Stephen must be laid beside his brother Laurence. Accordingly the body was taken thither and upon touching it the demon came forth from the girl. And Laurence, as if rejoicing

at the coming of his brother, removed to the side of the sepulchre, leaving the middle part vacant. But the Greeks who put out their hands to move Laurence fell down as if dead, and though they revived at the prayers of the pope, clergy and people, they died after ten days. 26th Dec.

Attributes : Dressed as a deacon ; carries a stone or one is placed near him.

Representations : Rome, Chapel of S. Lorenzo, paintings by Angelico ; Tours cathedral, stained glass window ; Bourges cathedral, stained glass window.

Authority : *Legenda Aurea*.

STIGMATA ; *i.e.* The five wounds of the Saviour : Francis of Assisi ; Catherine of Siena.

STOLE : Hubert ; Ildefonso.

STONE, carried in arms : Bavon.

„ in hand or at side : Stephen.

SUN : Thomas Aquinas.

„ held in hand : Valentine.

SUSANNAH : There was a man of Babylon named Joachim who took to wife Susannah, the daughter of Chelcias, a very fair woman who feared the Lord. Now Joachim was a rich man and had a fair garden adjoining his house, and to him resorted the Jews, because he was more honourable than all others. The same year two ancients were appointed judges, and they resorted much to Joachim's house. And at noon Susannah went into the garden to walk, and the elders saw her so that their lust was inflamed towards her, though they were ashamed to declare their feelings to each other ; but presently they dis-

covered each other, and they both appointed a time when they might find her alone. One hot day she went into the garden with two maids only, to wash, and they hid themselves and watched her. And she sent her maids to fetch oil and washing balls, and when they were gone the elders ran to her, making shameful proposals to her. But she refused. Then one of the elders opened the garden door, and accused her, saying they had found her with a young man. The following day the people assembled and she was accused. And the elders commanded her to uncover her face that they might be filled with her beauty. Then the elders accused her so that the assembly believed her to be guilty, and she was condemned to death. But Susannah cried to the Lord, and as she was being led forth, a youth named Daniel stood up and said, "I am innocent of the blood of this woman." When all turned to him in wonder, he rebuked them for judging a cause without examination, and calling them back to the place of judgment he examined the elders separately. And whereas one said that he had found the guilty pair under a mastic tree, the other said he had seen them under a holm tree. Then the people praised God and they led forth the elders and stoned them.

Representations : Venice, S. Marco ; there are pictures of Susannah and the elders in almost every public gallery in Europe.

Authority : Apocrypha.

SWORD : Paul ; Theodora.

„ traversing book ; Boniface.

T

TEN THOUSAND MARTYRS : Suffered under Hadrian. When compelled to sacrifice, they said that they would offer themselves as a sacrifice to Jesus Christ. Enraged by this the emperor gave orders that they should be tortured and finally crucified, all which suffering they bore with firm faith. The place where they suffered is a high mountain called Ararat, about 400 stadia from Alexandria. The king's army of 30,000 soldiers came to put them to death. That same day the sun was obscured and the earth quaked. And the martyrs prayed that all who should celebrate their memory might have health of body, peace of mind and prosperity at home and abroad ; and a voice came from heaven granting their request, after which they expired. 23rd June.

Representation : Venice, Accademia, painting by Carpaccio.

Authority : Legenda Aurea.

ST THADDEUS : Identified with Jude (*g.v.*). His legend will be found under SS. Simon and Jude.

ST THEODORA : A noble and beautiful woman of Alexandria who lived in the time of the Emperor Zeno. Her husband was a rich man who feared God. Deceived by a sorceress, she sullied her innocence and was overcome by remorse. And her husband endeavoured to console her, not knowing the cause of her grief, but he could not. Theodora, however, cut her hair and dressing as a man obtained admission to a monastery. Her husband lamented her for many years, until one day an angel appeared

Q

to him directing him to rise and go into a certain street where he should meet his wife. Now Theodora came that way with oxen to take oil to the town, and she recognised her husband but he did not know her, and they saluted one another. After a while as he remained waiting there came a voice saying that the one who had saluted him was his wife. Theodora remained in the monastery working many miracles and putting the devil to flight. But a young woman having accused her of incontinence she was turned out of the monastery with the woman's child. For seven years she supported this charge with patience until she was again admitted to the monastery with the child. Not long afterwards she died, and it was discovered that she was a woman. Directed by a vision the abbot went out and met her husband, who was coming to mourn for her. The husband became a monk and inhabited his wife's cell, and not many years after he was appointed abbot of the monastery. 11th Sept.

ST THEODORA of ALEXANDRIA: Brought before the prefect Eustratius Proculus she was interrogated as to her belief and why she was not married. After this the prefect ordered her to be exposed in a place of ill repute, but she raised her eyes to heaven and prayed for succour. Now there lived at Alexandria a young man named Didymus. Dressing as a soldier he went to the place where the saint was, and when she saw him she was overcome by terror, but he comforted her, and they changed their clothes, Theodora going out as a soldier. When a libertine arrived some time after he was surprised

to find a man instead of a woman. For his offence Didymus was summoned before the prefect and beheaded, Theodora came to the spot and desired to suffer in his stead, but in the end both were beheaded. 28th April.

Attribute : Represented veiled.

Authorities : Legenda Aurea ; Petits Bollandistes.

ST THEODORE TIRO : A member of the legion of the Mamarites he was sent to Amasia. A persecution against the Christians was raging at that time, and as Theodore made no secret of his faith he was taken before his captain and interrogated. But being young, brave and agreeable he was released. Theodore took advantage of this respite to fortify the other Christians, and in order to show his hatred for idolatry he set fire to the temple of Cybele. Being arrested, he acknowledged what he had done. The judge therefore caused him to be severely beaten and threw him into prison intending to let him die of hunger. But here the Lord appeared to him saying that he would be nourished without corruptible food. At this Theodore broke forth into songs of joy, while angels appeared to sing with him. The judge and the guards saw this portent but were not converted. They brought Theodore some food and drink, which were refused by the saint who relied on the Lord's promise. At length they took him from prison and offered him his liberty if he would make the least sign of submission, but he remained absolutely unshaken. Then they tore his body with iron hooks, and burnt his sides with flaming torches. In the midst of his torments he continued to sing the praises of

Christ, so that the judge finally ordered him to be burned alive. Wood was taken from the public baths, and after having bound him, they threw him on to the fire where he perished. The Christians saw his soul ascend to heaven like a ray of light. 9th Nov.

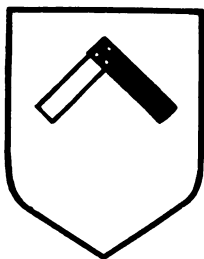
Attributes : Dressed as a Roman soldier and carrying a lighted torch in his hand.

Representation : Chartres cathedral, stained glass window.

Authority : Petits Bollandistes.

ST THOMAS, the Apostle : After the Ascension he preached in Caesarea, until the Lord appeared to him to send him to India, where the King Gundaphorus was in request of a clever architect. Journeying by sea he came to a city where the king was celebrating the marriage of his daughter. Thomas went in and was at once recognised as a Hebrew by a young Jewess who came and sang the praises of God before him. But the butler seeing that he neither ate nor drank, but remained with his eyes turned heavenwards, came and struck him on the cheek. When the butler, soon after, went to fetch water from the spring, a lion came and killed him, while dogs tore him to pieces, one of them bringing his right arm into the middle of the feast. The guests were greatly astonished, but the Jewess threw aside her flute and came and knelt at the apostle's feet. At the king's request Thomas blessed the bride and bridegroom. And they went away and dreamed that a king appeared to them saying, "My apostle has blessed you that you may have life eternal." When they awoke the apostle came to

them and enjoined chastity upon them, and as he spoke two angels appeared, offering them whatever they should desire if they would follow the apostle's advice. The apostle then baptized them, teaching them the truths of the faith. Thomas next proceeded to the king of the Indies who gave him the plan of a magnificent palace, with rich treasures, and then departed. But Thomas gave the treasures to the poor, and converted many by his preaching. After two years the king returned, and when he learned what had happened he put Thomas and Abbanes his companion into prison, intending to burn them. Meanwhile, Gad, the king's brother, died, and a magnificent tomb was prepared for him. However, on the fourth day the dead man arose, to the astonishment of all. And Gad told the king that Thomas was the friend of God, and that the angels had shown him a magnificent palace which the apostle had built for the king, who had however proved himself unworthy of it, and the angels counselled Gad to return to earth and redeem his brother in giving him back the money which he thought he had lost. After this Gad ran to the prison and released the apostle, while the king came and asked his pardon. A month later the apostle assembled all the poor of the province and separating the sick from their midst he prayed to God and immediately they were all healed, and he preached to them, converting many. After this Thomas went



The Builder's Rule,
attribute of St Thomas

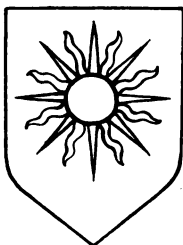
into Upper India working many miracles. But having induced Migdonia, the wife of Carisius, to preserve her chastity, her husband, who was related to the king, caused the apostle to be cast into prison. Here he was visited by Migdonia, and when the queen came to argue with the new convert, she also was prevailed upon to believe in Christ. And the queen refused to have further commune with the king, whereat he was greatly astonished. And he caused Thomas to be brought before him, bound hand and foot, and commanded him to reconcile the wives to their husbands. Thomas, however, showed that this was impossible and the king flew into a rage and caused red hot pieces of iron to be placed under the apostle's feet. But fountains sprang up and quenched them. Thomas was next thrown into a burning furnace, which grew cold the instant he entered it, so that he came out unhurt. Then Carisius suggested that he should be made to sacrifice to the god of the sun, but Thomas commanded the devil in the idol to break it to pieces as soon as he knelt before it, and as he knelt and prayed to God the idol melted like wax. Then the priests groaned aloud and the bishop of the temple seized a sword and ran Thomas through the body. When the king and Carisius perceived that the people were about to avenge the apostle, and were burning the bishop alive, they fled away. 21st Dec.

Attributes : Builder's rule ; sometimes, but rarely, a spear.

Representations : Venice, S. Marco, mosaics ; stained glass windows in the cathedrals of Bourges, Chartres and Tours.

Authority : Legenda Aurea.

ST THOMAS AQUINAS: A member of the family of the Counts of Aquino in Calabria, who had royal blood in their veins. He was born in 1226 and was remarkable from his infancy for the sweetness of his temper. His education was begun at the Benedictine monastery of M. Cassino, but at the age of ten he had learned all they had to teach. From this place he went to study at the university of Naples, and at the age of seventeen he assumed the Dominican habit in that city. His mother hastened to the spot to prevent him from taking the vows, and hearing of this he fled away, but was captured by his brothers and imprisoned in his father's fortress of Rocca Secca. He escaped by the assistance of his sisters, who let him down in a basket, and soon after he became a regular member of the Dominican order. Here he distinguished himself even more by his humility than by his learning. Yet his reputation continued to increase and he became the greatest theological writer and teacher of his age. In 1263 he attended a chapter general of the Dominicans at London, and obtained permission not to teach any more. He refused the archbishopric of Naples and lived in complete retirement. However, Gregory IX. drew him from his retreat to attend the council at Lyons. Though his health was broken, Thomas believed it his duty to obey and accordingly he set out. But he never reached the city, dying at Fossa Nova in 1274. The body was subsequently taken to Tou-



The Sun of
St Thomas Aquinas

louse, after long disputes concerning it. His canonisation took place in 1313. 7th March and 18th July.

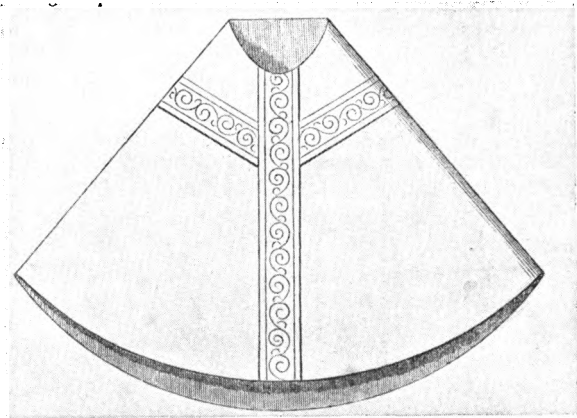
Attributes : Dominican habit ; the sun on his breast or in his hand, while he holds a chalice.

Representations : Rome, Capella Caraffa, painting by Filippino Lippi ; Bruges, Notre Dame ; Florence, St Maria Novella, Spanish chapel.

Authorities : Pétin, Dict. Hagiographique ; Jameson, Monastin Orders.

ST THOMAS À BECKET : Born at London on 21st December 1117. He began his studies at London, and proceeded afterwards to Oxford and Paris. His taste for secular pleasures obscured his religious bent of mind, but one day while hunting his falcon dashed with its prey into a river. Thomas plunged in after it, but was carried away by the current to a great mill wheel, which stopped by a miracle just as he reached it. Greatly impressed by this event Thomas definitely took up the ecclesiastical profession and entered the household of Theobald, Archbishop of Canterbury. The archbishop recognised his talents and sent him to study law at Bologna, and when he returned to England he obtained rapid preferment in the church. Recommended by the archbishop to Henry II., Thomas soon became a favourite with the king, and was appointed chancellor in 1157. This was only a step in his upward career, for on the death of Theobald in 1160 he became Archbishop of Canterbury. Almost immediately afterwards he quarrelled with the king on the question of investitures. The dispute became very bitter and

he was obliged to flee to France. In 1164 he signed the Constitutions of Clarendon, thus apparently leaving victory with the king, but crossing to France soon after, he met Pope Alexander III. at Sens, and obtained from him absolution for this fault. From this time the quarrel grew in intensity until one day the king exclaimed "Will no one rid



A Chasuble

me of this pestilent priest." Four knights, taking him at his word, set out for Canterbury and killed Becket at the foot of the altar in the year 1170. The king was struck with consternation at the result of his hasty words, and subsequently did penance at the magnificent shrine set up to the murdered archbishop in Canterbury Cathedral. Becket was

canonised by Alexander III. in 1173. 29th Dec.
Translation, 7th July.

Attributes : Archbishop's habit, wears a red chasuble; in his head is a wound, sometimes with a sword in it.

Representations : Stained glass windows in the cathedrals of Angers, Chartres and Sens.

Authority : Pétin, Dict. Hagiographique.

TOBIAS : Tobit of the tribe of Naphtali was led captive in the time of Enemessar, King of the Assyrians, and when all his race fell away and sacrificed to Baal, he alone went to Jerusalem at the feasts, offering the first fruits and tenths at the altar. Arrived at man's estate, he married Anna and begat Tobias. In his captivity he refrained from eating, and he found favour in the sight of Enemessar, who made Tobit his purveyor. And Tobit gave many alms to the brethren and clothes to the naked, and when he found any of his nation who had been slain by the king in his wrath, he buried them privily. This becoming known, Tobit was obliged to flee for his life, but afterwards returned to Nineveh and was pardoned. Now at the feast of Pentecost, Tobit, Anna and Tobias sat down to a good dinner which was prepared for them, and Tobit sent his son to fetch in any poor Jew whom he should find. But Tobias returned saying that he had found an Israelite lying dead in the market place, for he had been strangled. At this Tobit rose up and buried the man. And as he was sleeping by the wall of his courtyard, with his face uncovered, for he was polluted, he was blinded by the excrement of a sparrow. And being rendered useless, his wife

worked for him, and received a kid for an alms beyond her wage, and she mocked at him. But Tobit wept and prayed to the Lord. In that day Tobit remembered the money which he had committed to Gabael in Rages of Media, and calling his son, he commanded him to give him burial, to honour his mother, and serve God, give alms, marry a wife of his father's race, and to live chastely and temperately. And Tobit sent his son to fetch the money, and as Tobias was seeking for a companion, he fell in with the archangel Raphael, though he knew it not; and after Raphael had been seen by Tobit, it was agreed that he should go with Tobias. As they journeyed, they came to the river Tigris, and when Tobias went down to wash himself, a fish leaped up and would have devoured him. However, being instructed by the angel, Tobias took the fish and drew it to land. And the angel commanded him to take out the heart and liver and gall, and preserve them. After he had done this, they ate the fish and proceeded on their journey. And Tobias asked why they took the heart and liver and gall, to which the angel replied that the heart and liver if burned, would deliver a man from the devil, and that the gall would cure those who had whiteness in the eyes. Reaching the town of Ecbatana, they came to the house of Raguel, and Sarah his daughter came out to meet them. Now she had been betrothed to seven husbands who had all been strangled by a demon before the marriage night. And when Raguel learned that Tobias was the son of his kinsman Tobit, he welcomed him with great joy, entertaining him sumptuously. And when it was proposed that Tobias should marry Sarah, Raguel

related all that the demon had done. Tobias, however, declared that he would eat no more until they had agreed and sworn to each other. Then Raguel called Sarah and he gave her to Tobias and blessed them both, and the covenants were written and sealed. After they had supped, Tobias remembered the words of Raphael, and taking the heart and liver of the fish he made a smoke therewith, upon which the evil spirit fled to the uttermost part of Egypt, and the angel bound him. And in the morning Raguel prepared a grave, expecting to find Tobias dead, but when he discovered that he was alive, he rejoiced greatly, and they kept the wedding feast fourteen days. And Tobias sent Raphael to Rages to bring him to the wedding together with the money, and he did so. After the fourteen days Tobias departed with his wife, and Raguel gave him half his goods. And as they approached Nineveh, Raphael advised Tobias to haste before his wife to prepare the house and to take the gall of the fish. So they went their way and the dog with them. Now Tobit and Anna had waited the coming of Tobias, and the time of the journey was long past, so that Anna complained, saying her son was dead. When therefore she saw them coming, she ran out and embraced her son. But Tobias went to his father and rubbed the gall on his eyes, and immediately the eyes began to smart, the whiteness peeled away, and he saw his son and embraced him. Then Tobit went out to the gate of Nineveh to meet Sarah, and he blessed her and they kept the wedding for seven days. After this Tobit called Raphael, and offered him half of the things which they had brought, but Raphael drew them both aside, and after exhorting

them he declared himself to them. Then they were both filled with fear, but Raphael comforted them, and when they arose they saw him no more. After these things, Tobit praised God and he gave alms and increased in the fear of the Lord. At length he called his son, and his son's six sons, exhorting them to go into Media because Jonah had prophesied the destruction of Nineveh, to bury him and to observe the law and commandments of the Lord. When he had said these things, he gave up the ghost and they buried him honourably. Anna also they buried, and departed to Ecbatana to Raguel. And in the fulness of time Tobias died at Ecbatana, but before his end he heard of the destruction of Nineveh, and he rejoiced over it.

Attribute : Carries a fish.

Representations : Verona, Church of St Euphemia ;
Chartres cathedral, sculptured capitals.

Authority : Apocrypha.

TOOTH, holding : Apollonia.

TORCH in hand : Theodore Tiro.

„ in dog's mouth : Domenic.

TOWER : Barbara.

„ leaning, of Garisenda : Petronius.

„ leaning, of Pisa : Ranieri.

TREE, hollow : Bavon.

„ palm : Paul the hermit.

„ as staff : Christopher.

„ between two figures : Gervase and Prothase.

U

ST ULPHA : Born near Soissons about the beginning of the eighth century. When still quite young she dedicated her virginity to God. Her parents, however, promised her in marriage to a young man, and when she heard of this she ran away. Near Amiens she came upon a place which seemed suitable for a hermitage, and that night she received a vision telling her to go and meet the man sent to her by God. This was St Domic, a priest and recluse, who was going to service at Amiens. Ulpha went to him, and throwing herself at his feet, begged him to take her under his care. Though an old man, Domic hesitated, but finally agreed, being warned by a vision, and Bishop Christian of Amiens gave Ulpha the veil of chastity and the ring. A cell was built for her near that of Domic, and he used to come and knock at the door, morning and evening, when they would walk together to the office, conversing of holy things. One morning when Domic knocked there was no answer, so that he went to the office alone. In the evening Ulpha reproached Domic for not coming, but when he declared that he had knocked without receiving an answer, she concluded that the croaking of the frogs in the marsh near by had prevented her from hearing it. Accordingly she imposed silence on the frogs there for evermore. When Domic fell sick she tended him, and received his last sigh. But God sent her another companion named Aurée, who came from Amiens to share her lot. Several other virgins imitated this example and soon Ulpha found herself at the head

of a little community. After a short sickness she died about the middle of the eighth century and was buried in her cell. Her relics as well as those of St Domice were afterwards translated to the Cathedral of Amiens. 12th and 31st January.

Attributes : Habited as a virgin in the attitude of prayer, a frog near by.

Representation : Amiens cathedral.

Authorities : Pétin, Dict. Hagiographique ; Cahier, Caractéristiques des Saints.

UNICORN : Justina of Antioch ; not infrequently, by confusion, for Justina of Padua.

ST UMILITA (*Lat.* Humilitas; *Fr.* Humilité): Born at Faenza of a noble family, her secular name being Rosana, and brought up in piety. Her beauty was very great and won for her the love of a prince who was a close kinsman of the Emperor Frederick II. and who happened to be in garrison there. She succeeded in escaping this alliance, but after her father's death she was married to Ugolotto Caccianemici. Desiring, however, to take up a religious life, she endeavoured to persuade her husband to consent to a separation, but he always refused. After they had been married nine years Ugolotto fell sick and the doctors declared that he could not recover unless he would remain celibate. This opened the eyes of the sick man, and calling his wife to him he consented to what she had so often proposed. After his recovery, Rosana went to the monastery of St Perpetua at Faenza and took the veil as a nun of the order of Vallombroso. By her constant prayers and devotions she at length prevailed so that Ugolotto became a

monk and entered the same order. Meanwhile the fervent piety and humility of Rosana earned her the name of Umilita, by which she was afterwards known. Soon afterwards she proved in a signal manner her right to the new name. The nobles of that day being more devoted to arms than to letters, she had never learned to read. The nuns wishing to have a joke at her expense, one day sent her to the second table to read. The simple nun bowed and went to obey the command. When she opened the book, these words presented themselves to her, "Do not despise the works of God for they are all true and just." Then raising her eyes to heaven she delivered such a moving address from this text, that her auditors were at first amazed and afterwards wept. When they came to examine the book they could not find a single word of what she had said. Being taught to read, she learned with wonderful readiness. She suffered silently for some time from an internal tumour, but it was one day miraculously healed. These events caused her to be held in such veneration by the nuns that she was in danger of becoming puffed up, and she determined to flee from the monastery. She prayed fervently for her release and one night she heard a voice which called her to follow. She rose and putting on the poor and worn clothing of a servant, with no other luggage but her breviary, and making the sign of the cross, she was carried by invisible hands to the top of the wall and let down on the other side. The closed doors of the courtyard opened of themselves and she found herself free. Arrived at the river Lamone she found it so swollen that she could not cross. But by a miracle she was enabled to walk over the

water with dry feet. Overcome by these marvels she fell on her knees and wept her thanks to the Lord. Arrived in the Apennines she sought refuge with some nuns of St Clare. But the abbess would not admit her until she had learned the reasons for her departure from St Perpetua. A knight of her family wishing to know if the portents wrought by her had not been worked by magic art, shut her up in a cell, and thus she gained her longed-for solitude. Now there was a monk of Vallombroso whose leg the physicians had determined to cut off. The poor man, terrified at this, asked first to be taken to Umilita. When he came, his hopes were not disappointed, for she made the sign of the cross over the diseased limb and it was made perfectly whole, and the monk returned without assistance to his convent, publishing the matter abroad. After this a cell was built for Umilita next to the church of St Apollinare at Faenza, and she lived there as a hermit. In this solitude she had the companionship of a charming little weasel, which came to her cell with a bell round its neck, and remained with her, following her in all her devotions and other acts. When the time of her solitude drew towards its close, the animal leapt out of the window of her cell, a bell fell from its neck and it bowed her farewell. The fame of her sanctity drew many to see her, and at length a monastery was built for her, and the Bishop of Faenza came to take her to her new abode. Her reputation spread far and wide, and messengers came from Venice, begging her to found a house of her order in that city. She accepted, but in the night St John the Evangelist appeared to her saying that the monastery must be

founded at Florence not at Venice, and be dedicated to himself. The route was difficult and infested by robbers, but Umilita set out undismayed at the head of her nuns, to walk barefooted to Florence. The journey was performed in perfect safety, and the saint established herself at Florence in a small hospice on the piazza of S. Ambrogio. The Florentines, recognising her worth, speedily set to work to build a convent worthy of her. The child of a noble citizen having died in the arms of its nurse as she was bringing it to its parents in Florence, the nurse met Umilita and threw herself at the saint's feet, imploring assistance. The saint, who was returning to her house with a burden of stones, laid the child at the foot of a wayside image of John the Baptist. After she had prayed, she made the sign of the cross on the child with a lighted candle, and it arose perfectly healed. In December 1309, Umilita was seized with a fit of apoplexy. She lingered on a few months and died in May 1310. Before her death she appeared miraculously to the nuns of her order in a monastery in the Apennines. 22nd May.

Attributes : Habit of an abbess of the order of the Benedictines of Vallombroso. In one hand she holds a rod or bunch of rods, in the other an open book.

Representation : Florence, Accademia, painting by Buffalmacco.

Authorities : Vita, Miracoli e Culto di St Umilita ; Lindsay, History of Christian Art.

ST URBAN I., pope : Succeeded Calixtus in 223 at a time when a fierce persecution was raging against the Christians. On the succession of

Alexander, whose mother had been converted by Origen, the persecution abated somewhat, but Almachius, the governor who had beheaded St Cecilia, continued to hunt the faithful. Having discovered Urban in a cavern, where he had taken refuge in company with three priests, the governor put them all in prison. Calling the pope before him, the governor accused Urban of having seduced Valerian, Tiburtius and Cecilia, and demanded the riches of the latter. When Urban replied that the riches of Cecilia had been transported to heaven, the governor caused him to be beaten with rods, and as he and his companions remained unshaken, they were taken back to prison. Here Urban baptized three tribunes who came to him, as well as the gaoler, who was afterwards beheaded for the faith. Urban and his companions were next brought before the idols and commanded to sacrifice, but as the holy man prayed the idol fell down and crushed twenty-two priests who were maintaining the sacred fire. Upon this the martyrs were beaten, but making the sign of the cross, they spat upon the idol, and having given one another the kiss of peace, they were led away to die. Immediately Carpasius, who had arrested them, was seized by a devil and strangled, blaspheming his gods. On seeing this his wife and all his household were baptized by the priest Fortunatus, and they gave the bodies of the martyrs honourable burial. 25th May.

ST URSULA : The only daughter of Maurus, King of Scotland (or Brittany). To him the King of England sent ambassadors requesting Ursula in

marriage for his son Etherius, offering many promises if she should be yielded and many threats should she be withheld. But King Maurus was troubled, for he feared the wrath of the King of England and also the wrath of God if he should give his daughter to a Gentile or indeed marry her at all, since her virginity was vowed to the Lord. While he was in this dilemma Ursula, having been admonished from above, exhorted her father to consent on condition that Etherius should be baptized and instructed in the faith for three years, and that ten fair virgins should be selected by the King of England and his son to be her companions, and eleven thousand more (namely one thousand for each) should be gathered from all countries, and that eleven ships well furnished with everything should be provided for their use, in which they might sail the seas during the three years and dedicate their virginity to the Lord. This Ursula required that she might consecrate the virgins to Christ and bring her husband and his people to the faith. These terms were accepted by the prince and his father, the ships were built, the virgins collected and presented to Ursula, while King Maurus provided a convoy of many bishops and barons, giving them abundance of provisions. And many came from far and near to see the wondrous sight, among them being Panthulus, Bishop of Basle and St Gerosima, Queen of Sicily and Ursula's aunt, with her son and four daughters. And so the ships departed amid great feasting and rejoicing. For three years Ursula and her companions sailed the seas, untroubled by storms, for they were under the protection and guidance of God, spending the time

in singing and mutual intercourse. After Ursula had converted all those virgins to Christianity, they came to a port of Gaul called Ceila, and ascended the Rhine to Cologne. Here an angel appeared in a vision to Ursula predicting that they should all return to that city and receive martyrdom. Proceeding to Basle they left their ships and continued their journey to Rome on foot. Pope Cyriacus received them joyfully, for he too was from Britain and had many kindred among them, and he baptized such as had not yet been purified. And it was revealed to him in a dream that he should resign the pontificate and return with them to receive martyrdom. Accordingly the clerk erased his name from the list of popes, and there went with them Vincent the cardinal and many others. Now Maximian and Africanus, princes of the Roman army, seeing that everyone was flocking to Christ, sent letters to their kinsman Julian, prince of the Huns, asking him to march against Cologne where the virgins would be. Now the virgins were joined by James, Bishop of Antioch, a native of Britain, the Bishop of Lucca and by Etherius, who had succeeded his father and had come to meet his bride at Rome. These all returned to Cologne and found the city beseiged by the Huns. Then the barbarians rushed upon them and slew all those virgins with the sword, but being struck by the beauty of Ursula, they spared her and brought her before Julian. When she had refused to marry him or to sacrifice to idols he ordered her to be slain by an arrow. And a certain virgin named Corbula had hidden herself in a ship that night but on the morrow she came and offered herself to

death, receiving martyrdom like the others. Thus they all perished about the year 450. 21st Oct.

Attributes: An arrow; she wears a crown in sign of her royal dignity; sometimes covering a multitude of virgins with her cloak.

Representations: Bruges, Hospital of St John, shrine of St Ursula by Memling; Venice, Accademia, paintings by Carpaccio.

Authorities: Lindsay, History of Sacred Art; Peter de Natalibus; Legenda Aurea.

V

ST VALENTINE: A priest whom the Emperor Claudius sent for and interrogated, asking him why he did not worship the gods. But Valentine answered that the gods were nothing but men and full of all filthiness. And Claudius was struck by his answer, so that the prefect said, "The emperor is led astray, how can we desert what we have held to from our infancy?" Then the heart of Claudius was changed and he delivered Valentine to a prince who took him to his house. And Valentine prayed that Christ would illuminate the house with the true light. Arrived at the house he restored the sight of the prefect's blind daughter, and his prayer was answered and the entire household was converted. But Valentine was beheaded about the year 280. 14th Feb.

Attribute: Holds sun in hand.

Representation: Augsburg Gallery, picture by Leiblom.

Authority: Legenda Aurea.

VASE for ointment: Mary Magdalene.

St VERONICA : Identified with the woman with an issue of blood who touched the hem of Christ's raiment and was healed. When Christ was bearing His cross to Calvary, He passed her door, and filled with compassion on seeing the drops of agony on His brow, she wiped His face with her napkin or her veil. When she received it back again the features of Christ were miraculously preserved upon the material. This image was called the *Vera Icon* (true image) and the cloth was called the *sudarium*. This sacred cloth possessed remarkable healing power, and on this account Veronica was sent for by the Emperor Tiberius to cure him of a mortal malady. When she arrived the emperor had expired and accordingly she remained in Rome in company with Peter and Paul and suffered martyrdom there under Nero. According to another account she was put into the same boat with Mary Magdalene (*q.v.*) and suffered martyrdom in Provence or Aquitaine.

Attribute : The handkerchief with the face of Christ on it.

Representations : Bruges, Hospital of St John, by Memling. Her figure occurs in all representations of the Passion and Calvary. See that by Ridolfo Ghirlandaio in the National Gallery, London.

Authority : Jameson, Sacred and Legendary Art.

St VINCENT : Of a noble family and deacon of the Bishop Valerius, who had entrusted to the young man the conduct of his affairs. At the order of the governor Dacian both of them were arrested and cast into prison. Being afterwards brought before the governor they acted with boldness, so much so

that Dacian gave orders that the bishop should be sent into exile, and that Vincent should be racked and have all his limbs broken. But the youth's spirit remained unquenched, and when the governor taunted him he replied that this was what he had always desired. After this the governor threatened him with fresh torments, but Vincent challenged him to do his worst, for, said he, you will see that I by the grace of God shall be better able to endure pain than you are to inflict it. Then the executioners tore his body with iron hooks, and when this produced no effect, he was condemned to the fire. He mounted on to the gridiron of his own accord where he supported the most horrible tortures. When the executioners told Dacian of this, he recognised that he was beaten, but determined that the youth who had defied him should suffer as long as possible, he caused Vincent to be taken off the gridiron and thrown into prison where his feet were nailed to a plank. But a great light shone in the prison, the rigour of the torments was turned into the sweet scent of flowers, the prisoner's feet were loosed and angels came to visit and to console him. As he rested on the flowers singing with the angels, the sounds penetrated beyond, and the guards saw what was going on and were converted. But when Dacian heard of this he was filled with rage, wondering what he could do next. At length he gave orders that Vincent should be laid on a soft bed, in order that he might recover and undergo fresh torments. But Vincent after being placed on the bed rendered his spirit to God. At this news Dacian was much chagrined, but determining to continue his treatment he ordered the body to be cast into a field that it

might be devoured by the birds and the beasts. But no sooner had this been done than the angels came to guard it, so that the beasts could not touch it, and a hungry raven came and drove off all the other birds by the flapping of its wings, chasing a wolf who had approached too near and pecking with its beak, after which the crow turned to the body, regarding it with the utmost reverence. Finding this plan of no avail, Dacian caused a millstone to be tied round the neck of the body and had it thrown into the sea. Before the sailors who had charge of this could return it was cast up on to the shore, and it being pointed out to a pious lady and some other persons by a vision of Christ, they came and buried it there. 22nd Jan.

Attributes: Habited as a deacon; a raven by the body; sometimes with a gridiron; as a rule distinguished from Laurence, Leonard and Stephen by carrying the palm simply without any other emblem.

Representations: Stained glass windows in the cathedrals of Angers, Bourges, Chartres, St Denis and Tours.

Authority: *Legenda Aurea*.

VIRGINS, the eleven thousand: Ursula.

ST VITALIS: The father of Gervase and Prothase (*q.v.*) by his wife Valeria, and a soldier in the army of Nero. Seeing a Christian physician named Ursicinus being led to martyrdom, he comforted him, so that he went joyfully to his death. Vitalis gave him honourable burial, and being denounced as a Christian by his master Paulinus he was

brought before the governor. When he refused to sacrifice, they buried him alive, but the priest who had given this advice was straightway possessed by a demon and went about raving, until on the seventh day he threw himself into a river and perished miserably. Valeria fled to Milan, but when they found that she was a Christian they beat her so that she died in three days. 28th April.

Attributes: Wears armour and carries a club furnished with spikes; sometimes represented as buried up to the waist and being stoned.

Representations: Venice, S. Vitale, painting by Carpaccio; Milan, Brera Gallery, painting by Baroccio.

Authority: Legenda Aurea.

W

WHEEL, with spikes or knobs: Catherine of Alexandria.

WHIP, with lead on the knots: Theodore. *See also* Scourge.

Worthies of Christendom, the seven:

ANTIQUITY.	JUDAISM.	CHRISTIANITY.
Cæsar	Judas Maccabæus	Charlemagne
Alexander	David	Clovis
Hector	Joshua	Godfrey of Bouillon

Representation: Nuremberg, Schöne Brunnen.

WOUND (plague spot) in the thigh: Roch.

Z

ST ZANOBIUS or ZENOBIUS : Of a noble Florentine family and educated in letters. His parents proposing to marry him to a noble lady, he fled to the church and was baptized, an event which led directly afterwards to the conversion of his parents. Being ordained a deacon, his fame spread far and wide, so that the pope sent for him. At this time the heresy of the Arians was spreading throughout the world, and Zanobius boldly stood out against it, while he displayed no less courage in combating the reactionary measures of the Emperor Julian. Sent to Constantinople by the pope to repress heresy, Zanobius proved most successful, healing two demoniacs. On his return to Rome he was created Bishop of Florence by the unanimous vote of the people. He fled away to the pope, but was subsequently obliged to take up the office. On returning to his diocese Zanobius was received with every demonstration of joy, and by his conduct he speedily proved himself worthy of the affection bestowed upon him. He distributed all his goods to the poor, reserving only a piece of land to found a monastery. God also rendered him illustrious by several miracles and he raised five dead to life. The first was the son of a French lady who happened to be passing through Florence on her way to Rome. She left her son in Florence, as he was sick, but on her return she found that the boy had been dead an hour. Plunged into a terrible grief she implored Zanobius to assist her, and the bishop by offering a prayer and making the sign of the cross, raised the son to life. The

second was a young man whose funeral the bishop met outside Florence, the parents who had heard what he had done for a stranger, came to beseech him to do the like for one of his own flock, whereupon Zanobius raising his eyes to heaven, restored the youth. The third was a man named Simplicius, by whom St Ambrose sent him relics of the martyrs Vitalis, Agricola, Nazare, Celsus, Gervase and Prothase. This envoy fell over a precipice and was fearfully mangled, but the bishop restored him so completely that not a scar could be seen. The fourth was a child crushed under the wheel of a coach when playing before the Cathedral of St Sauveur. The last was the father of St Eugenius who had died in mortal sin without the sacrament. Zanobius sent his deacon to throw holy water on the corpse, which immediately received life and the power to do penance. Many other miracles were wrought by him, healing the blind and casting out devils. At length, feeling his end approaching, he summoned his clergy to give them his benediction. The people, however, hearing of this flocked to the place in crowds, and he discoursed to them. He died in the year 407 at the age of eighty. The body was at first buried in the Church of S. Lorenzo, but in the following year it was translated to S. Salvatore. While this translation was taking place, the coffin happened to touch a withered elm, which immediately began to put forth leaves and flourish. Arrived at the entrance of the church the body could not be moved until the bishop Andrew had promised to endow twelve chaplains to sing the praises of God in the chapel where the saint was buried. 25th May.

Attributes: The elm tree revived; one of the

miracles, such as the child crushed by the wheel or the raising of the French lady's son. He always wears the episcopal habit.

Representations: Florence, Uffizi Gallery, painting by Ridolfo Ghirlandaio; Dresden Gallery, painting by Botticelli; London, National Gallery, painting by Jacopo da Empoli.

Authorities: Razzi, Santi e Beati Toscani; Petits Bollandistes.

APPENDIX

COLOURS: In Christian Art, especially in the earlier periods, the various colours are employed with reference to their symbolical meaning. No one can have failed to notice the invariable blue and red in which the Madonna is clothed, and this is only a signal instance of an invariable rule. At the same time it is difficult to lay down hard and fast lines from which no departure was made, and indeed, from the dawn of the Renaissance, the colours began to be used purely in an æsthetic sense. The following table, however, may prove of some use.

White : purity, virginity, faith, joy, life and light.

Red: the emblem of the Passion, divine love, power and royal dignity ; also blood, war and suffering.

Blue : the emblem of heaven.

Yellow: brightness, the goodness of God, faith, fruitfulness. When dingy it signifies deceit, treachery and jealousy. The garb of Judas is thus of a dingy yellow.

Green : bountifulness, youth, hope, prosperity.

Violet : sorrow, humility, deep love and truth.

Black : death, despair, sorrow, humiliation.

Authority : Audsley, Handbook to Christian Symbolism.

MONTHS: The representations of the seasons naturally differ according to the locality, and in consequence of this two examples have been selected, one from the north of Europe and the other from the south.

MONTH.	ZODIAC SIGN.	AMIENS CATHEDRAL.	DOGE'S PALACE, VENICE.
January	Aquarius, the water carrier	Two-headed man (Janus) at table	Man carrying home a tree
February	Pisces, the fishes	Man warming his feet at the fire	The same
March	Aries, the ram	Working in the vine furrows	A warrior
April	Taurus, the bull	Feeding a hawk; at Chartres, a man crowned with flowers	Carrying a sheep
May	Gemini, the twins	Man under trees listening to the birds; at Chartres, a nobleman going to hunt	Seated while two maidens crown him with flowers
June	Cancer, the crab	Mowing; at Chartres, a peasant tilling	Reaping
July	Leo, the lion	Reaping	Mowing
August	Virgo, the maiden	Threshing	Seated in chair asleep
September	Libra, the balance	Pruning or gathering fruit; at Chartres, treading grapes	Bringing grapes in a basket
October	Scorpio, the serpent	Treading grapes: at Chartres, gathering fruit and sowing	Digging
November	Sagittarius, the archer	Sowing; at Chartres, killing swine	Catching birds in a net
December	Capricorn, the goat	Killing swine; at Chartres, eating swine	The same

Authorities: Ruskin, *Stones of Venice* and The Bible of Amiens; Bulteau, *Monographie de la Cathedrale de Chartres*.

SCIENCES: As represented in Art, are fourteen in number, seven being profane and seven theological.

Perhaps the most striking representation of these is that given by Taddeo Gaddi in the Spanish Chapel of St Maria Novella at Florence, where they are depicted as follows :—

PROFANE SCIENCES.

GRAMMAR: a cane in one hand and an orange in the other, instructing two children; below her Priscian.

RHETORIC: haranguing; below her Cicero.

LOGIC: a branch in her right hand and a scorpion in her left; below her Aristotle.

MUSIC: playing the organ; below her Tubal Cain.

ASTRONOMY: with a sphere; below her Zoroaster.

GEOMETRY: holds a quadrant; below her Euclid.

ARITHMETIC: with the abacus; below her Pythagoras.

THEOLOGICAL SCIENCES.

CIVIL LAW: crowned, and holding the sword and globe; below her the Emperor Justinian.

CANON LAW: holds a model of the church; below her the pope.

PRACTICAL THEOLOGY: holds medallion of Christ; below her Peter Lombard.

SPECULATIVE THEOLOGY: holds a wand in her left hand, the right is raised; below her Dionysius the Areopagite.

DEMONSTRATIVE THEOLOGY: crowned, the left hand holds a fan for winnowing corn; below her Boethius.

CONTEMPLATIVE OR MYSTIC THEOLOGY: both hands raised; below her St John Damascenus.

POLEMIC OR SCHOLASTIC THEOLOGY: wears a helmet surmounted by a cross, an unstrung bow in her left hand, an arrow in her right; below her St Augustine.

Authority: Lindsay, History of Sacred Art.

VIRTUES: Usually seven in number, of which three, Faith, Hope and Charity, are known as Theological Virtues; and four, Justice, Prudence, Fortitude and Temperance, as Cardinal Virtues. Other Virtues are frequently added to the list, and there are other groups of Virtues adapted to special circumstances, such as those of Chastity, Obedience and Poverty, at Assisi and in other Franciscan churches, but the usual method of representation

will be better understood by the examples given below :—

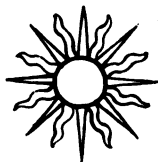
	DUCAL PALACE, VENICE.	ARENA CHAPEL. PADUA: FRESCOS BY GIOTTO.	PALAZZO PUB- BLICO SIENA; FRESCO BY AMBROGIO LORENZETTI.	NEW COLLEGE, OXFORD; WINDOW BY REYNOLDS.
Faith	The cross	Cross and confes- sion; she tramples on heretical books	Cross	Cross
Hope	Praying - the hand of God in a sun- beam	Reaching for a crown	Gazing up to heaven	Anchor
Charity	Woman with lap full of loaves, giv- ing one to a child	Crown of glory and cross of fire; pre- sents corn and fruit with her right hand, while her left receives treasure from Christ	Burning heart	Tending poor children
Fortitude	Man tearing open lion's jaw	Woman with sword and shield	...	Woman in armour
Justice	Crowned, with sword	Enthroned, holding scales	With sword in one hand, crown in the other, and a head in her lap	Blindfolded, with sword and scales
Temperance	Pitcher of water and a cup	Bridle on tongue, binding sword to scabbard	Hour glass	Pouring water from pitcher
Prudence	Man with a book and a pair of com- passes	Janus headed, and gazing into a con- vex mirror	...	Gazing into mirror

The Ducal Palace also contains representations of the virtues of Liberality, Constancy, Patience, Obedience, Modesty, Humility and Truth; while at the Palazzo Pubblico there are figures of Magnanimity and Peace.

The principal Vices as represented by Giotto at

Padua are : Infidelity, Despair, Envy, Inconstancy, Injustice, Rage and Folly. At the Ducal Palace, in addition to these, there are Discord, Luxury, Gluttony, Pride, Avarice, Idleness, Vanity and Falsehood. The series in the Palazzo Pubblico comprises Tyranny, Vainglory, Avarice, Fraud, Treachery, Cruelty, Terror, Sedition and Revenge.

Authorities : Ruskin, *Stones of Venice* ; Lindsay, *History of Sacred Art*.



INDEX

A

ALFONSO, King of Aragon, 158.
 Aix la Chapelle, cathedral, 178.
 Alexander III., 249.
 Allori, Cristoforo, 143, 145.
 Alost, Church of St Martin, 172, 223.
 Amboise Chateau, 117.
 Amiens Cathedral, 231, 255, 271.
 Angelico, Fra, 6, 61, 76, 139, 154, 226, 233, 239.
 Angers Cathedral, 47, 83, 147, 154, 250, 265.
 Antwerp Gallery, 6.
 Arezzo, duomo, 78, 223.
 Assisi, Chapel of the Magdalen, 183.
 — Chapel of S. Martino, 81, 172.
 — St Chiara, 59.
 — S. Francesco, 94, 272.
 Augsburg Cathedral, 262.

B

BAMBERG Cathedral, 102.
 Baroccio, 266.
 Bartolommeo, Fra, 26, 223.
 Bellini, Gentile, 167.
 — Giovanni, 206.
 Benevento, 26.
 Berlin Gallery, 36, 231.
 Bicci, 123, 164.
 — Neri di, 138.
 Bologna Gallery, 59.
 — Oratory of St Cecilia, 52.
 — S. Domenico, 76.
 — S. Petronio, 208.

Bologna, S. Stefano, 208.
 Bordone, Paris, 167.
 Botticelli, Sandro, 18, 22, 83, 143, 269.
 Bourges Cathedral, 52, 70, 123, 128, 134, 154, 172, 181, 183, 195, 204, 239, 246, 265.
 Bruges, Church of St Jacques, 161.
 — Church of St Sauveur, 22.
 — Hospital of St John, 172, 177, 262, 263.
 — Notre Dame, 248.
 Buffalmacco, Buonamico, 258.

C

CAPET, Hugh, 195.
 Capua Cathedral, 238.
 Caravaggio, 185.
 Cariana, 206.
 Carpaccio, Vittore, 67, 102, 128, 241, 262, 266.
 Castelfranco, 156.
 Champagne, Philip de, 35.
 Charlemagne, 116, 178.
 Charles the Bald, 178.
 Charles Martel, 104.
 Chartres Cathedral, 78, 86, 106, 123, 134, 143, 147, 164, 178, 181, 183, 195, 233, 236, 244, 246, 250, 253, 265, 271.
 Chavannes, Puvis de, 99.
 Clotaire, King, 81, 213.
 Constantine, Emperor, 62, 63, 66, 191, 192.
 Crayer, 117.
 Cyriacus, Pope, 261.

D

DAGOBERT, 69, 82.
 Darmstadt Gallery, 79.
 Decius, Emperor, 228, 229.
 Diocletian, 8, 83, 186, 226, 228.
 Dolci, Carlo, 79.
 Domenichino, 52, 196.
 Donatello, 16, 143, 149, 158.
 Dresden Gallery, 269.

E

EMPOLI, Jacopo da, 269.

F

FELIX, Pope, 60.
 Florence, Accademia, 17, 18, 61,
 83, 94, 139, 258.
 — Annunziata, 212.
 — Badia, 36.
 — Carmine, 204, 207.
 — Ognissanti, 22, 128.
 — Orsanmichele, 177.
 — Pitti Palace, 2, 26, 143, 145.
 — St Croce, 6, 10, 67, 94, 128,
 134, 138, 158, 177, 183, 206,
 233.
 — S. Marco, 206.
 — St Maria Novella, 76, 134,
 139, 154, 209, 248, 272.
 — S. Martino, 172.
 — S. Miniato, 35.
 — S. Pancrazio, 138.
 — St Trinita, 94, 232.
 — Uffizi Gallery, 67, 143, 269.
 Francesco, Bello di, 78.
 Francia, 52.
 Fulda, 40.

G

GADDI, Agnolo, 67, 178.
 — Taddeo, 177, 183, 272.
 Garofalo, 22, 232.
 Ghent, 27.

Ghent, Church of St Bavon, 28.
 Ghirlandaio, Domenico, 94, 128,
 232.
 — Ridolfo, 263, 269.
 Giorgione, 156, 167.
 Giotto, 59, 233.
 Giotto, 94, 134, 158, 177, 185.
 Gozzoli, Benozzo, 94, 228.
 Granacci, Francesco, 17.
 Gregory, V., 195.
 — IX., 93, 247.
 — XI., 48.
 Guerande, Church of St Aubin,
 147.
 Guercino, 97.

H

HADRIAN, 65, 86, 241.
 Henry, the Emperor, 153.
 Heraclius, Emperor, 66.
 Hippolytus, St, 152-154.
 Honorius III., 73, 92.

I

INNOCENT III., 72, 90.

J

JANSSENS, 162.
 Jones, Sir E. Burne, 79.
 Julian, the Apostate, 19, 267.

L

LEITBLUM, 262.
 Le Sueur, 43.
 Lippi, Filippino, 36, 134, 209,
 223, 248.
 London, British Museum, 4.
 — Buckingham Palace, 185.
 — National Gallery, 6, 22, 28,
 35, 86, 106, 109, 112, 117, 134,
 164, 188, 195, 206, 224, 263,
 269.

London, Westminster Abbey,
134, 230.
Lorenzetti, Ambrogio, 273.
— Pietro, 114, 181, 198,
199.
Louvain, St Jacques, 117.
— St Pierre, 224.

M

MABUSE, 185.
Madrid, Aguado Gallery, 59.
— Prado Gallery, 10, 118.
Mainardi, Sebastiano, 87.
Malines, Notre Dame, 24.
— St Catherine, 47.
— St Rombaud, 162.
Mantegna, Andrea, 57, 123.
Marburg, 81.
— Conrad of, 80.
Margaritone, 35, 134, 164.
Marseilles, 159.
Masaccio, 36, 204.
Massari, Lucio, 59.
Maxentius, Emperor, 45.
Maximian, Emperor, 8, 22, 86,
226.
Memling, Hans, 172, 177, 262,
263.
Memmi, Lippo, 2, 97.
— Simone, 81.
Michael Angelo, 231.
Milan, Brera Gallery, 167, 266.
— S. Ambrogio, 6, 103.
— S. Eustorgio, 206.
Milano, Giovanni da, 26.
Modena Cathedral, 96.
Monica, 20.
Mont St Michel, 188.
Montefalco, S. Francesco, 94,
228.
Monte Oliveto, near Siena, 35,
49.
Montfort, Simon de, 75.
Morando, 224.
Munich, Pinacotheca, 61.
— St Boniface, 41.
Murillo, 118.

N

NANTES Cathedral, 59.
Nero, 102, 149, 199-204.
Nuremberg, Church of St Sebald,
226.
— Schöne Brunnen, 266.

O

OCTAVIAN, Emperor, 232.
Orcagna, 139, 154, 177.
Otho, Emperor, 195.
Oxford Cathedral, 95.
— New College, 273.

P

PADOVA, Giusto du, 209.
Padua, Arena chapel, 177, 273,
274.
— Chapel of S. Giorgio, 102,
161.
— Chapel of St Philip, 209.
— Eremitani, 57, 123.
— S. Antonio, 15, 123, 125,
149.
— St Giustina, 149.
Palermo, Cathedral of Monreale,
201, 204.
Palma Vecchio, 24.
Paris, Louvre, 43, 76, 97, 164,
188.
— Montmartre, 69.
— Notre Dame, 177.
— Pantheon, 70, 99, 158.
— Sainte Chapelle, 143, 157.
— St Germain l'Auxerrois, 99.
— St Merry, 181.
— St Sulpice, 187.
— St Vincent de Paul, 120.
Perugia, Coll. del Cambio, 231.
— Palazzo Comunale, 159.
— S. Francesco, 38.
Perugino, Pietro, 188, 231.
Pesellino, 38.
Pinturicchio, 24, 38, 46, 148.
Piombo, Sebastiano del, 2, 130.

- Pisa, Accademia, 76.
 — Campo Santo, 10, 84, 114,
 181, 198, 199, 219.
 Pisano, Niccolo, 76.
 — Vittore, 86.
 Poitiers Cathedral, 215.
 Prato Cathedral, 26, 164, 178.
 — Chapel of S. Jacopo, 123.

R

- RAPHAEL, 22, 164, 188, 231.
 Ravenna, Chapel of S. Matteo,
 185.
 Reynolds, Sir Joshua, 273.
 Rome, Ara Celi, 38.
 — basilica of S. Clementi, 46.
 — capella Caraffa, 248.
 — Chapel of S. Lorenzo, 239.
 — Doria Gallery, 233.
 — Grotta Ferrata, 196.
 — S. Luigi, 52, 185.
 — the Minerva, 49.
 — S. Angelo, 154.
 — St Cecilia, 52.
 — SS. Cosimo e Damiano, 60.
 — St Dorotea, 79.
 — St Maria della Pace, 231.
 — St Maria Maggiore, 162,
 186.
 — St Peters, 27, 109, 233.
 — St Peter ad Vincula, 238.
 — St Urbano alla Caffarella,
 52, 154.
 — Sistine chapel, 231.
 — Vatican, 24, 46, 148, 164,
 232.
 Rouen Cathedral, 145, 195.
 — St Patrice, 86.
 — St Vincent, 16.
 Rubens, 6, 28, 118, 224.

S

- ST AMAND Reginald de, 73.
 St Benoit sur Loire, 35.
 St Denis Cathedral, 70, 98, 265.
 S. Gimignano, 22, 87.
 — Hall of Justice, 2, 96.

- St Hubert in the Ardennes,
 abbey of, 117.
 St Jago of Galizia, near Spoleto,
 123.
 St Maria de las Cuevas, 43.
 Sarto, Andrea del, 212.
 Sens, 156.
 — Cathedral, 250.
 Siena, Duomo, 9.
 — Palazzo pubblico, 9, 273,
 274.
 — S. Domenico, 49.
 Signorelli, Luca, 35.
 Sodoma, 35, 49.
 Spagna, Lo, 123.
 Spinello, 35, 84.
 Spires Cathedral, 36.

T

- THEBAN legion, 186.
 Theobald, Archbishop, 248.
 Theodosius, Emperor, 5, 207,
 238.
 — Emperor, the younger, 229.
 Theophilus, 78.
 Thierry, King, 213.
 Tiberius, Emperor, 263.
 Tintoretto, 139, 224.
 Titian, 16, 195.
 Totila, 32.
 Toulouse, 247.
 Tours Cathedral, 70, 86, 123,
 134, 172, 187, 195, 201, 239,
 246, 265.
 Traini, 76.
 Trajan, 84, 86.
 — and the Widow, 108.
 Treviso, 155.

U

- ULM Cathedral, 231.
 Urban VI., 49.

V

- VALENS, 26.
 Valentinian, Emperor, 170.

Van Dyck, 6.
 Vecchietta, Lorenzo, 9.
 Velasquez, 10.
 Veneziano, Antonio, 219.
 Venice, Accademia, 54, 167, 241, 262.
 — Doge's Palace, 139, 271, 273, 274.
 — S. Gian Grisostomo, 130.
 — S. Giorgio Schiavone, 102, 128.
 — S. Marco, 7, 19, 54, 110, 119, 128, 134, 155, 167, 185, 204, 240, 246.
 — St Maria dell' Orto, 4.
 — St Maria Formosa, 24.
 — S. Rocco, 223.
 — S. Sebastiano, 167, 195, 228.

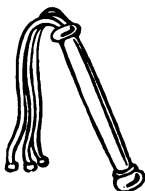
Venice, S. Vitale, 103, 266.
 — Scuola di S. Rocco, 224.
 Verona, St Eufemia, 253.
 — S. Nazzaro, 39.
 Veronese, Paolo, 54, 112, 149, 167, 195, 228.
 Vienna, Belvedere Gallery, 6.
 — Imperial Gallery, 118.
 Vischer, Peter, 226.

W

WERDEN, Meister von, 117.
 Weyden, Roger van der, 231.
 Wiligelmus, 96.

Z

ZURBARAN, 43, 59.



**PRINTED BY
TURNBULL AND SPEARS,
EDINBURGH**

2000



3 2044 038 347 324

~~OUT MAY 4 1942~~

~~MAY 31 1986~~

May 11

